

# CHRISTIAN SECRETARY.

E. CUSHMAN, PUBLISHER AND EDITOR.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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## TERMS.

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## COMMUNICATIONS.

### Sermons for the Family. No. 21.

#### The Christian Sabbath.

"Remember the Sabbath day, to keep it holy."  
Ex. xx: 8.

Sabbath signifies rest. When God finished  
the creation, he rested on the seventh day.

"Under the Christian dispensation, the Sab-  
bath is altered from the seventh to the first day  
of the week. The arguments for the change are  
these: 1. As the Seventh day was observed by  
the Jewish church in memory of the rest of God  
after the works of the creation, and their deliver-  
ance from Pharaoh's tyranny, so the first day of  
the week has always been observed by the Chris-  
tian church in memory of Christ's resurrection.  
2. Christ made visits to his disciples on that  
day. 3. It is called the Lord's day. Rev. i:  
10. 4. On this day the apostles were assem-  
bled, when the Holy Ghost came upon them to  
qualify them for the conversion of the world. 5.  
They assembled on the first day to break bread.  
6. Directions were given by the apostles to as-  
semble on the first day."

As our Lord came to confirm a new and ever-  
lasting covenant, and to show that the old cove-  
nant was ready to vanish away, so he gave us  
the first day as a day of rest, of public worship,  
of anticipation of eternal rest with him, and as a  
day in which he in a peculiar manner meets with  
his people. The new creation exceeded the old.  
When the world was created by the word of God,  
all the sons of God shouted for joy. When the  
new creation (redemption by Christ) is announc-  
ed, the angels sing, "Glory to God in the high-  
est." The second Adam is the Lord from heav-  
en. And being the first begotten from the dead,  
he arose on the first day.

The day is to be kept holy in remembrance of  
a holy Saviour. We are to meet in imitation of  
the Apostles, as we are taught to follow them as  
they followed Christ. As the apostle John on the  
desert isle was in the spirit on the Lord's day, we  
should seek for the same. How delightful the in-  
stitution of the holy Sabbath! It distinguishes  
Christian from pagan lands, and in a great degree  
distinguishes (in its being observed or neglected)  
the Christian from the infidel. Where a community  
regard the Sabbath, sacredly and religiously,  
religious instructions, learning and good order  
prevail; whilst generally, those who disregard  
the Sabbath, or spend it in an unholy manner,  
despise religious instruction and good order, and  
are ignorant, especially of the blessings attending  
an institution of God. The Sabbath should be  
regarded as a day of rest—a day of remem-  
brance of creation, of preservation, of redemption,  
especially of the resurrection of Christ. Also as  
a day of meditation and prayer, in which we  
should examine ourselves, and seek to hold com-  
munion with God. It is a day of public worship.  
Acts, xx: 7. A day of joy and praise, and a  
day of anticipation of eternal rest, that remains  
to the people of God. Many encouragements  
are given to keeping the Sabbath, and threaten-  
ings are denounced against those who profane  
the day. May those families who read this, be  
of that happy number, who "Remember the Sab-  
bath day, and keep it holy." People are in dan-  
ger of violating this command by worldly con-  
versation, worldly thoughts, and sometimes by  
walking about their fields, or even visiting their  
neighbors, or riding to or from visits. "These  
things ought not so to be."

Hail, blessed Sabbath! Rising Saviour, hail!

At early dawn we seek our risen Lord,  
Nor shall thy promise to thy children fail,  
O meet thy children and fulfill thy word.

May we rejoice on this, thy holy day,

And meet to pray, and sing, and learn thy truth,  
So when our Sabbaths here, and times decay,  
Our souls may rest in everlasting day.

E.

For the Christian Secretary.

### "Extraordinary Resolution."

BR. CUSHMAN—The editor of the Vermont  
Chronicle, in the number of May 6th, appears to  
be very uneasy, if we mistake not, under the in-  
fluence of a certain resolution, which he is pleas-  
ed to dignify with the above title, introduced by  
Professor Eaton, seconded by Rev. Howard Mal-  
com, and passed unanimously during the meet-  
ing of the American and Foreign Bible Society,  
at its late anniversary in New York; for he feels  
it his duty to give the direct lie to the resolution  
at the outset, and also to charge upon those who  
introduced it, together with the whole denomina-  
tion with which they are connected, the unfound-  
ed slander of inconsistency and hypocrisy, in the  
matter of translations; which slander he takes  
occasion to charge upon them, through a certain  
"watch-word" his eagle eye has detected in the  
proceedings and speeches of a Missionary meet-  
ing lately held in London, and very candidly and  
kindly gives us to understand, that he does all  
this on the simple and inoffensive ground of self  
defence. The "extraordinary resolution" is as  
follows:

"Resolved, That the fact that the nations of  
the earth must now look to the Baptist denomina-  
tion alone, for faithful translations of the word of  
God, imposes upon them a responsibility, demand-  
ing for its full discharge, an unwonted degree of

devotion and of persevering effort throughout the  
entire body."

The editor gives to the supposed fact of this  
resolution the direct lie, as he understands it, in  
the following words: "The pretension is equally  
at war with truth and charity."

It would seem to us, that the editor has some-  
how or other been led into an error concerning  
the Resolution, and that he gives the above  
charge not against the resolution itself, but  
against his interpretation of it; but if he really  
designed to prefer this against the simple ideas of  
the resolution, we think it places him as an editor  
in rather an unhappy predicament; for it  
must be done either in the face of the incontro-  
vertible fact stated in the resolution, or it must be  
done in ignorance or misunderstanding of what  
its plain phraseology imports. On reading the  
article, however, it is quite evident that in fact  
the editor simply gives the lie to his rather unfair  
exposition of the resolution. Hear him:

"It cannot be supposed, when we look at the  
names immediately connected with the resolu-  
tion, that it was brought forward inconsiderately  
and without due regard to the import of words.  
They did not mean to claim for the Baptists the  
only correct translations, for then they would  
have said so; they intended to claim for their  
translators a moral superiority—a faithfulness  
which they deny to all others."

If the editor will just look candidly at the resolu-  
tion again, it will require but little philological  
acumen, with Webster's Dictionary before him,  
to discover, (however surprising it may be,) that  
the true exposition of the resolution is the very  
exposition which he refuses in the above quota-  
tion to allow. The simple question is, What is a  
"faithful translation" of the Scriptures? Or,  
what is the meaning of the adjective "faithful"  
qualifying "translations?" We turn to Web-  
ster's Dictionary, and we find the definition of  
"faithful" thus: "True; exact; in conformity  
to the letter and spirit." Now then, what is a  
faithful translation of the Bible or any other book  
into another language? Simply a translation  
true, exact, in conformity to the letter and spirit  
of every word of the original capable of being so  
translated; and if in any particular word or class  
of words, a translation retains the original merely  
transferred, when it is capable of being literally  
translated, we ask not by whom such translation  
has been made, neither do we seek in the outset  
to impeach such translator as himself unfaithful,  
nor even judge him as to his conscience; but one  
thing must be evident, that such book is not a  
faithful translation. The first and true idea of a  
faithful translation then is, is every word of the  
original expressed as exactly as the nature of the  
language into which it is made will permit? The  
philological and moral qualifications of the trans-  
lator, if brought into the account at all, must be  
a secondary consideration, and certainly are not  
to determine, necessarily and ultimately, the true  
merit of the translation, as such. If, then, a  
faithful translation has reference to the book pur-  
porting to be such, and not to the translator,  
known or unknown, the editor of the Chronicle  
has perverted the resolution, and begun his attack  
wrong end foremost, and we need not be surprised  
at the unhappy spirit and language of the ar-  
ticle.

Again, the tenfold-strength argument of Presi-  
dent Beecher, that baptism in New Testament  
Greek has the meaning of *katharizo*, does not  
help the editor, unless he can prove conclusively  
that *immerse* is not the primary and literal mean-  
ing of *bapto* and *baptizo*. The external act of  
immersion may signify an internal purifying, but  
it does not set aside the true meaning of *baptizo*,  
nor affect the validity of immersion alone as the  
external act of the ordinance. We suppose that  
some of the meanings given to baptism by Pædo-  
baptist writers, have been the results of fruitless  
efforts to double the point of prominent truth in  
the matter.

Again, it is somewhat astonishing that the editor  
sees nothing in the resolution of the Board of  
the Am. Bible Society, of Feb. 17th, 1836, "to  
abridge the liberty of even a Baptist translator." Without  
further comment on this, we would re-  
commend to him a candid perusal of the resolu-  
tion referred to, by which Baptists, with their  
faithful translations, were excluded from the pa-  
tronage of the Society; and while he reads it,  
let him remember that it was never even pre-  
tended that Judson's and Yates' translations were  
unfaithful, and that this resolution was not passed  
because they were unfaithful, as presented to the  
Board for aid in circulating them; and we can  
safely speak for the editor a different conclusion  
and a different spirit.

Again, the position that he gives us in the fol-  
lowing words, not only appears to us begging the  
whole question at issue, but is an impeachment  
of the wisdom and truth of God in the revelation  
he has given us of his will as Head of the church.  
Says he:

"The meaning of the word Baptism cannot be  
conveyed by any word whatever in a heathen  
language. The heathen can learn what it is, on-  
ly by witnessing the rite, or from a particular  
account of it."

Now suppose the editor of the Vermont Chroni-  
cle should in the presence of many Burmans or  
Chinese, press the forehead or great toe of one of  
their number into a heap of sand, and then give  
"a particular account" of the transaction, with  
its design, and gravely tell that this was the  
"rite" of Christian Baptism; if the Burmans or  
Chinese Bible correctly translated, contains no  
words by which they might understand the mean-  
ing of Baptism, and reject intelligently such an  
absurd perversion of the ordinance, I ask is it  
not an impeachment of the wisdom and truth of  
God, and if it must be left popish-like, to the  
priest who administers the ordinance to decide  
what the rite is, in the religion of those to whom  
he preaches, why may not anything be baptism?

In regard to the unjust charge of inconsisten-  
cy upon those who moved the "extraordinary  
resolution," and upon all the Baptists in the coun-  
try, through the London resolution, if the editor

will here reflect, he will find that the principle of  
that limitation is on different grounds, and in fact  
altogether different in its nature. The Pædo-  
baptist resolution is limited by an useless expediency,  
the Baptist resolution only by the sacred sanction  
of principle, and he who would translate *baptizo*  
by anything else than a word or words signifi-  
cating to immerse, would prove himself in a meas-  
ure unqualified, either from a deficiency in schol-  
arship, or integrity; for it is admitted generally,  
both by Baptist and Pædobaptist Greek scholars,  
that the primary and literal meaning of *bapto*  
and *baptizo* is to immerse, and we believe there  
is not a Greek scholar in the country, who has  
any character to lose as such, will risk his repu-  
tation, by saying that immerse is not the true  
meaning of the Greek words relating to baptism.

But without returning railing for railing on  
this point, we would leave the above editor to re-  
flect on the following resolution of the American  
Baptist Board of Foreign Missions, passed in  
April, 1833.

"Resolved, That all the Missionaries of the  
Board, who are, and who shall be engaged in  
translating the Scriptures, be instructed to en-  
deavor, by earnest prayer and diligent study, to  
ascertain the exact meaning of the original text,  
to express that meaning as exactly as the nature  
of the languages into which they shall translate  
the Bible, will permit, and to transfer no words  
capable of being literally translated."

The principles of this resolution, (if "faithful-  
ly" carried out,) we think the editor of the Chroni-  
cle himself must admit, will insure "faithful  
translations," an object which cannot be accom-  
plished on any other principles. W. R.

### Western Baptists.

Those who wish to see what a Western man  
says about the Western country, its wants and  
its abilities, are referred to the following, from  
the pen of Brother J. L. Waller, the Louisville  
editor of the Banner and Pioneer. Br. Waller  
attended the anniversaries in New York, and in  
speaking of the American Baptist Home Mission  
Society, he writes as follows—giving rather a  
different aspect to the subject, from that in which  
many of us at the East have been accustomed to  
regard it.

"We are more than ever convinced of the im-  
portance of a Western Home Mission Society.  
By this we by no means wish to be understood to  
question the integrity of the managers of this so-  
ciety. Far from it. On the contrary, we have  
the most unbounded confidence in their purity,  
zeal, and devotion to the cause in which they are  
engaged. They have been instrumental in do-  
ing incalculable good in the extension of the Re-  
deemer's Kingdom. But we are persuaded that  
they do not exactly understand the wants of the  
West, and that they frequently appropriate funds  
to the support of individuals wholly unqualified to  
labor in the Western field. For instance: the  
Corresponding Secretary, on Tuesday evening,  
told us, (and by the way, the Annual Report con-  
tains some things of a like purport,) that a cer-  
tain missionary of the Board, laboring in the far  
west, and whom the society had been unable to  
assist the past year, had written to the Secretary  
a very heart-rending account of his poverty.  
The churches to whom he preached would pay  
him nothing—he was in absolute want of every  
comfort—his house was unfurnished, and his  
wife and children were sometimes without food!  
We think this is about the substance of what the  
Secretary told us. Now, every person in the  
West knows that such a minister can never suc-  
ceed there—that a man who would suffer his  
family to be reduced to absolute want, is esteem-  
ed by us back-woodsmen as wholly unworthy of  
the minister's office, and as belonging to that  
class mentioned by the Apostle, who are too lazy  
to work, and ought not therefore to eat.

It is always considered in the West as *prima*  
*facie* evidence that a man is a worthless fellow,  
who is in the circumstances of the minister allu-  
ded to by the Secretary. Our population are  
proverbial for their open-heartedness, liberality  
and generosity. The poorest tenant of our mean-  
est log-cabins will welcome the stranger to his  
humble board, and divide with him the last morsel.  
And we hesitate not to say that but few  
neighborhoods can be found in the West, where  
a worthy minister's family would be permitted to  
remain in suffering and want one hour after the  
circumstances were known.

We think it would be prudent, at all events,  
that the Board in New York should not make  
appropriations to the support of any minister who  
had not been first approved by a Western Board  
or a Western church. But a society in the West  
would tend greatly to awaken our churches, and  
arouse them to the importance of sustaining the  
Gospel themselves. In no part of the world do  
the Baptists possess more ability to support the  
ministry than in the valley of the Mississippi.  
They are, too, as a general rule, as liberal mind-  
ed as can be found anywhere. Why then, it  
may be asked, do they not support their minis-  
ters, and why their lamentable destitution? The  
principal reason that the ministry is not better  
supported, is to be ascribed to the want of faithful  
ministers. Too many of our preachers are re-  
luctant to avow that it is their duty to devote  
their whole time to the work, and hence set up  
no claim to a support from the churches. They  
spend usually more time in their own service  
than in the service of the Lord, and consequently  
have been ashamed to demand of the churches  
their wages. This is a key to unlock the whole  
matter. It is a slander upon our Western  
churches to charge them in mass as penurious  
and unwilling to support the ministry. They are  
abundantly able, and should a fair experiment be  
made, they will be found to be willing to support  
the Gospel. But they will never know their own  
strength, if they are forever to lean for a support  
upon the arms of others. They will never be  
capable of managing their own matters, if they

are to remain perpetually under "tutors and go-  
vernors."

The Baptists of Kentucky have probably more  
wealth than those of any other State in the Uni-  
on, and they are more numerous too in propor-  
tion to our population than anywhere else on the  
globe—their actual members, in regular standing,  
being more than one-tenth of the entire popu-  
lation of the State. The Lord has abundantly  
blessed the Baptists of other Western and South-  
Western States, with the good things of this life;  
and the natural tendency of their expecting aid  
from eastern brethren, is to make them forget  
that they received every thing from the Lord,  
and that they owe it all to the Lord. It is la-  
mentably too much the case, that churches never  
feel able to help themselves when they can find  
others to help them. And it is our honest opin-  
ion that the Western churches, so far as pecuni-  
ary matters are concerned, are sufficiently  
able to support their own ministers, and to sup-  
ply all their own destitution; and that all the  
well-intended aid they have received from the  
east, has been rather an injury than a benefit to  
them.

Our plan is simply this: Let the West and  
South-West take immediate steps for the support  
of their own ministers, and the supply of their  
own destitution. They want ministers, and some  
of our Eastern States have an abundance and to  
spare. These we could obtain and maintain.

Let us try to induce our own ministers to  
preach more than they do. Let us, in a word,  
do our duty—do what, as the servants of the Re-  
deemer, we are called upon to do, and in less than  
five years, we will do more for the advancement  
of the Redeemer's kingdom in the Great West-  
ern Valley, than the Board at New York can do  
in fifty years! Besides, it is high time that we  
should divide the burden of our benevolent op-  
erations with our Eastern brethren. They have,  
in a great measure, sustained this load alone,  
while we have scarcely touched it with the tips  
of our fingers. This is not right—it is not equal.  
Moreover, there are almost as many persons in  
our Atlantic States, destitute of Baptist preach-  
ing, as there are in the States of the West. True  
they have, perhaps, more Baptist preaching in  
each State, but then there are so many more to  
hear it. No where in the West is there such  
destitution as in the States of Pennsylvania and  
Maryland. The "Empire State" itself, in the  
numerical strength of the Baptists, is very little  
in advance of Kentucky. And perhaps it has  
never suggested itself to brethren here that our  
denomination is almost three times as strong (we  
mean numerically of course) in the Western  
States in proportion to population, as it is in the  
Eastern or Atlantic States. That they are as  
wealthy too cannot be disputed. Then we should  
learn to take care of ourselves, and let our Eastern  
brethren, who have so munificently aided us  
hitherto, direct their charities to more neces-  
sitous regions—to the dissemination of Baptist prin-  
ciples among themselves—to the spread of the  
gospel in heathen lands. By such a course, the  
kingdom of the Redeemer will be advanced, the  
Baptist churches of the West become what they  
are in the East, and the bond of union between  
the East and the West strengthened.

From the Banner and Pioneer.

### Proposition to endow a Professorship in the "Alton Theological Seminary," connected with Shurtleff College, Illinois.

We are authorized to state that, "A distant  
brother offers to contribute one hundred dollars,  
towards founding a Professorship of Christian  
Theology in the aforesaid Institution, provided  
ninety-nine others can be found to contribute a  
similar sum by April, 1841."

We are furthermore authorized to state that  
another will take share No. 2, on the same con-  
dition. Who will find up the ninety-eight? Ad-  
dress Elder G. B. Davis, College Agent, Upper  
Alton, or J. M. Peck, P. M., Rock Spring, Illi-  
nois.

### REMARKS ON THE ABOVE PROPOSITION.

"Very hard times!" "No money!" "Have  
a great many calls!" "Owe debts and cannot  
pay!" "Have to buy more land—build a  
better house—must have Durham cattle and  
Berksshire hogs—wife must have a new carpet,  
and sideboard." "Made a bargain with the Lord  
four years since to give 25 per cent. to His cause,  
but have been entirely disappointed—land all  
prairie and wont sell—and town lots all sunk in  
value and will not now sell for a potato or 'truck  
patch' &c. &c."

Ahem! and so the ministry must remain un-  
educated, the talents of promising young brethren  
remain like the ore in its native bed, the church-  
es remain destitute of pastors, and wide fields of  
destitution unsupplied, because you have not got-  
ten as rich as you expected. We need beyond  
description at the Institution at Upper Alton, one  
Professor of Christian Theology, to take charge  
of and train young brethren in the ministry,  
while they are pursuing preparatory and Collegi-  
ate studies under the able instructors of Shur-  
tleff College. And we say further that a Baptist  
minister of eminent standing and every way qual-  
ified for the work can be obtained in that de-  
partment as soon as means can be obtained for  
his support.

The brother who makes the proposition to en-  
dow this Professorship, resides in an extreme dis-  
tant State, never was in Illinois, and is personally  
acquainted with few or none in the State except  
the writer. He is wholly disinterested in his offer,  
and will conform to it as soon as the requisite  
number of shares are filled. There are several  
ways of doing this.

1. Literally by ninety-nine other individuals,  
in any State, doing the same. The brother who  
sponsors his motion, has but small means, owes  
considerable debts that press on him and has a  
large family to support by his personal labor, and  
yet cheerfully lends his name to the project.  
Where are the ninety-eight others?

2. There are many churches that can raise

\$100 each in the given time; and we will ven-  
ture to modify the proposition, that every church  
that will subscribe a share shall be entitled to  
send one of its own members who is approved  
for the ministry, without charge for tuition, or  
use of the library in all future time.

3. Individuals can act as voluntary agents and  
raise each \$100 amongst their friends.

4. The ladies can take hold of this object, and  
raise half the amount, if they set out for it.

5. Our friends in Missouri could make a heavy  
lift at this effort.

6. Associations as such can take hold of the  
measure and raise \$100 within their bounds and  
subscribe a share.

This proposition is not even known to the  
Trustees, and it would doubtless fill them with  
surprise and pleasure to get the news first by  
learning that half the shares were taken.

The way to make times and business easier is  
for every one to be active, zealous, and to abound  
in every good work. Of all the methods ever  
devised for Christian professors to get relieved  
from embarrassments, the most unsuccessful and  
fatal one is to neglect religious duties and obliga-  
tions. Bunyan, in his *Pilgrim's Progress*, was  
shown a man with a large roll of cloth before  
him, from which he was cutting off pieces and  
throwing them away. The Pilgrim narrowly  
watched and perceived it grew larger, which  
the Interpreter explained in the following homely  
verse.

"Will the papers of our denomination,  
southeast and north, give the above several in-  
sertions."

"There was a man, tho' some did think him mad,  
The more he gave away, the more he had."

J. M. P.

### Successful Preaching.

In the March number of the London Congrega-  
tional Magazine, the question is discussed by a  
correspondent, "What kind of preaching is most  
likely to prove successful?" When so much is  
attempted, as at the present day, to bring the  
world to Christ, and when it is acknowledged on  
all hands, that by the foolishness of preaching  
men are to be saved, it is important to learn—  
How shall the truth be preached, that it may be-  
come effectual to the salvation of souls? Could  
we hear Paul as he reasoned of righteousness,  
temperance, and a judgment to come, till Felix  
trembled; could we hear the eloquent Apollos, or  
rather hear one sermon from him who "spoke  
as never man spoke," we should have a model of  
preaching that ministers would do well to imitate.  
But God has committed his gospel to feeble men,  
that the power may appear to be of Him. And  
the feeble instrument is, the more important  
that whatever power he does possess should be  
employed to the best advantage.

The article alluded to above, gives the follow-  
ing as properties of which preaching should par-  
take to accomplish its object. The enumeration  
is by no means complete, but is good as far as it  
goes. It should embrace some characteristics  
that are not here defined, before it would meet  
our views of the perfection of pulpit eloquence.—  
N. Y. Observer.

1. Let it be intelligent. The human mind is  
interested by exercise. It is wearied and pained  
by inactivity. Tiresome as it is to have nothing  
to think about, under ordinary circumstances, it  
is peculiarly vexatious to listen to an individual  
who assumes the office of a public teacher, but  
who has no more to communicate than the gen-  
erality of his hearers already know. The least  
informed can appreciate sound instruction, and  
nothing will rivet the attention of an audience  
which is not superior to their own resources.

2. Preaching should be plain. The meaning  
of the speaker should always be apparent. The  
human mind does not object to exercise—but it is  
excessively annoyed in being compelled to pursue  
a circuitous course when a straight path would  
lead to the same point. Let an individual think  
clearly, and he will necessarily speak plainly.  
Confusion in language is the result of confusion  
of thought, and this in a public speaker is wholly  
unpardonable.

4. Let preaching be affectionate. Every au-  
dience should be satisfied of the benevolent dis-  
position of the speaker. Listening is a volunta-  
ry act—and an act of respect. Such an act will  
never be rendered in return to magisterial dicta-  
tion, or unfeeling censure. Faithfulness is ac-  
ceptable to a member of an assembly, however  
galling, when applied personally. But faithful  
admonition should be baptized with the tears of  
affection: When compelled to blame, the speak-  
er should administer reproof "even weeping."—  
Let an audience be persuaded of the benevolent  
disposition of their instructor, and their favorable  
feelings will be awakened, defects will be forgot-  
ten, and appeals will be clothed with all the ad-  
ditional force that sympathy can convey.

4. Preaching should be animated. Excite-  
ment is the natural effect of addressing a multi-  
tude, and hence is always expected by the hear-  
er. A religious assembly still further anticipates  
an animated delivery on account of the stirring  
nature of the truths delivered, and the momentous  
consequences attendant upon the reception they  
gain. Hence the want of animation in a preach-  
er is generally traced to a defect in Christian  
principle. Such an exhibition must have the  
most repulsive effect upon the audience. An im-  
mature delivery, on the other hand, awakens  
sympathy, and by affording an evidence of the  
sincerity of the speaker, establishes confidence  
and produces that serious attention which is the  
first step to a cheerful acceptance of the truth.

5. Let preaching be natural. From the days  
of the schoolmen, down to the present time, ser-  
monizing has been sadly too artificial. We are  
apt to regard the habit of taking a text, and  
screwing out of it a set number of leading heads  
and subordinate particulars, each of which is to  
be scrupulously attended to by a very appropriate  
quotation from Scripture or Dr. Watts, as the only  
authorized mode of calling sinners to repentance.  
But this custom is, after all, a modern invention.



We meet with only one occasion in which Christ selected a text; and even that was chosen in order that he might, at that very time, fulfil the prediction that it contained.

6. Let preaching be as diversified as possible. This rule applies both to the matter and the manner of our public addresses.

7. Preaching should be applicable. Religion is adapted to man. In this perfection consists its essential charm. Preachers must so exhibit its truths as to make them fitted to the identical character and the present circumstances of their hearers.

8. Preachers should be applicatory. Disquisitions never interest hearers compared with direct appeals; and the pronoun *they* falls with a very different effect from the pronoun *you*. Let the sermon be applicatory throughout.

9. Sermons should be short. As soon as attention begins to flag, the speaker has lost his opportunity of producing salutary impressions. Long sermons are generally the least studied. They generally exhibit a sort of compromise with conscience. Length is given to make up for the omission of strength; and the use of the lungs is too often judged to be fair compensation for the sluggishness of the brain.

10. Preaching should be richly scriptural. The generality of hearers are either well versed in Scripture, or quite disposed to yield the most implicit deference. One passage of the word of God tells upon a professedly Christian audience more powerfully than twenty arguments drawn from other sources. Besides, the words of the Spirit are more likely to be favored with the blessing of the Spirit.

11. Preaching cannot be to practical. Practice is the end to be aimed at, and nothing strikes an audience as more worthy of their attention than what is to regulate their conduct and secure their everlasting felicity.

12. Preaching should be eminently evangelical. No doctrines can be compared, in their effect on the human mind, to the doctrines of the cross. They have been sufficiently proved to be "the power of God unto salvation." Evangelical preaching, *ceteris paribus*, uniformly attracts the largest congregations, and is the only exhibition of truth which God honors by conversion.

From the Christian Watchman.

#### China.

We have received the following account of the religious state and prospects of China, drawn up by the missionaries, who from various points are laboring to scatter rays of light over the darkness which covers the land. Recent events will no doubt wake up a new spirit in behalf of the perishing millions of China.

Macao, Jan. 1, 1840.

The past year has been one of unprecedented interest to the foreign community in China. To the merchant, its exciting events have been auspicious of such political changes as shall advance him to a more honorable and advantageous position for the prosecution of his plans. The missionary has deduced from them the animating hope that what "the mouth of the Lord hath spoken," his providence and Spirit would speedily perform—that "every valley would soon be exalted, and every mountain and hill be made low, the crooked be made straight, and the rough places plain, and that the glory of the Lord shall be revealed."

As far as we can predetermine effects from their causes, we are disposed to believe that Great Britain will prefer demands upon China, which the latter will probably treat with her wonted disdain, and that the consequences will be a hostile collision between the two countries. At no former period of commercial intercourse between England and China, have there been so many causes, which appeared to tend with as little divergence to the disruption of all previous relationship, and the suspension of all trade, until these nations become better acquainted with each other, and each is willing to concede to the other, the honors and rights of equals. Already has an edict been issued by the commissioner, and formally sanctioned by the emperor, forbidding to England henceforth and forever, the advantages of commerce with China.

Within the last few months, there has been nothing to heal, but much to widen the breach that existed before. One naval engagement has taken place between a small English frigate and sloop-of-war, and a fleet of Chinese war junks, in which three of the latter were destroyed and many lives lost. Had not mercy triumphed in the breast of the conquerors, the whole fleet would have been annihilated. Aggravating circumstances are of such frequent occurrence, that the hand of God has been almost visible in preventing other and more deadly encounters. The British community are in expectation of soon hearing from home, or of receiving a visit from the admiral with such instructions as shall enable him to act for the crisis. Months, however, may elapse before anything definite will be heard or done.

Thus situated, we earnestly look to our Christian friends to "strive with us in their prayers to God for us," and for this people. We think there has never been a time when intercession for China was so urgently demanded as at present. We would not limit the wisdom and power of the "Holy One of Israel." We reject the opinion that war is necessary. The resources of Jehovah are infinite. Through his interposition, existing difficulties may be adjusted without the bloodshed and wretchedness which usually mark the path of war. Happy and thankful shall we be if a panic prevent hostilities, or a timely wisdom come in to avert them. Still in either alternative, our only refuge is "the holy of holies;" our most urgent business with Him who fills the mercy-seat.

Should England not feel herself called upon to demand explanations for past grievances, we fear that the authorities will become still more overbearing and exclusive. This would naturally diminish the few privileges we now enjoy. Alas! our hearts sink at the bare possibility of such a result. We deprecate war. Its ravages in such a country as this would be desolating in the extreme. While we pray, therefore, that if consistent with God's holy purposes, it may not be inflicted, ought we not to plead with still greater importunity, that if Great Britain pursues a peaceful policy, the pride and prejudice of this people may not swell into still higher barriers, than they already oppose to our influence?

If it be the will of "the Governor among the nations" to visit his people for so long refusing to acknowledge his authority, and for worshipping in his stead the gods of their own creation, the slaves of their lusts, with what intense earnestness should we pray that the event may introduce a new era in the church of Christ. What ample space is here for "Zion to break forth on the right hand and on the left—what a multitude for her to lift up her eyes round about and behold."

The conquest of the islands of the sea, and of the continental kingdoms of the earth, is most desirable. We hail the victories of the Prince of Peace in other lands. But we cannot forget that all the islands in the world scarcely compare with China, and that none of the continents, nor indeed all of them together, exclusive of the one of which she makes the prominent part, contain an equal number of responsible beings. And can the church rest, while these unhappy millions are kept in ignorance of "the only name given among men whereby we must be saved?"

Pray that whatever is permitted to occur may grant us more favor, in the eyes of this nation, and open "a wide and effectual door" to us as missionaries of the cross of Christ. We would not overlook our present liberty, restricted as it is; we would be thankful that we may exert ourselves to some advantage in our studies, and in the retired school room, and that we can visit and quietly converse with multitudes on their immortal interests. But these very limited opportunities of usefulness cannot satisfy us. Nay, they teach us the more impressively what would be the happiness of preaching boldly and freely "the unsearchable riches of Christ," of publicly gathering congregations and instituting schools—and of endeavoring, by all practicable means, to arouse the general attention to "the salvation which is in Christ Jesus with eternal glory."

We want to break away from our retirement, and with the gospel in our hands, to go forth with the full discharge of our ministerial duties, "no man forbidding us." We want to enter the villages and cities, and in the chief places of concourse "to lift up our voices like a trumpet." Most ardently do we long to establish ourselves in the great centres of influence—to erect the temples of Christ hard by the imperial palace, to attend at the crowded examinations, and be allowed to address all whom we meet—"disputing and persuading the things concerning the kingdom of Christ." It may be necessary to mention, that the impracticability of efforts which attract the attention of the public, has been proved in this part of the empire, by repeated experiments, and that the attempts made in the other provinces have not been of a nature to show that the public and permanent exercise of the ministry would be any where tolerated. Even these last mentioned labors along the coast, through which we pray that the light of life may still be communicated to many minds, cannot, we fear, be resumed until the maritime parts of the empire are no longer the scene of strife between the opium smuggler, and the laws of the country.

Our circumstances afford us encouragement to hope that the day of China's deliverance from cruel bondage is at hand. The Lord is collecting his forces here and in the neighboring regions, and we must believe that he has something prepared for in preparation for them to do. Within a few months we have welcomed to this field Dr. Driver, of the American Board of Missions, and Dr. and Mrs. Hobson, and Rev. W. Milne, son of the late Dr. Milne, from the London Miss. Soc. The number of Protestant missionaries and their wives residing at present in China is sixteen.—Five of them are under the patronage of the Am. Board; three are connected with the London Miss. Soc.; and two with the Church Miss. Soc.; two are from the Am. Baptist Board, and one from a Baptist Society in the valley of the Mississippi; two are in the service of the Morrison Education Society, and one is attached as interpreter to the British commission for trade. The missionaries devoted to the Chinese, residing at Singapore, Malacca, Siam, Java, and Borneo, have had large accessions to their number within a few years, so that from Penning on the west, to Canton on the east, there is between 50 and 60 men and women devoted to the Christianization of the Chinese.

During the latter part of the year, we have experienced no serious interruptions in our missionary engagement. Dr. Parker has not been able to re-open the hospital at Canton, although he practices privately even among many of reputation. The hospital at Macao, a most commodious, and eligibly situated building, which has been purchased by the Medical Missionary Society, will probably remain closed until present agitations subside. Dr. Lockhart, who arrived here about a twelvemonth since, was driven away with other English residents, and has taken up his temporary abode in Batavia. Mr. Gutzlaff and family were obliged to flee at the same time. He has returned to Macao, but his family has gone to Manila.

The Morrison Education Society have hired a spacious house with retired grounds attached for Mr. and Mrs. Brown who have half a dozen hopeful Chinese youth residing with them and receiving daily instruction. They have been received on condition of remaining several years with Mr. Brown. English literature is the object of their parents, the Christian religion through this medium is the chief object of the Society.—Mr. Bridgman still continues at Macao, where at present he is exposed to less interruption than at Canton. His attention is chiefly given to the preparation of an elementary work designed for the equal benefit of those who wish to learn either language. Mr. Williams devotes a part of his time to the study of the Japanese, under the tuition of those ship-wrecked natives, whom Mr. King carried back to their country, but who were not permitted to disembark. Mr. and Mrs. Shuck and Mr. Roberts of the Baptist denomination are diligently engaged in the usual work of missions.

We regret to add that Mr. and Mrs. Squire of the Church Miss. Soc. expect to sail for England in a few days, on account of the delicate state of Mrs. Squire's health. For the same reason, Mr. Abel is ordered by the physicians to escape the approaching rain and cold of China, and to visit Singapore or Manila. As his dialect is the one which the emigrants and foreign traders generally employ, he will find a sphere of usefulness in any of the neighboring countries. The son of

Leang Afa, who was educated by Mr. Bridgman, is still in the service of the commissioner Lin.—He is at present employed in translating into Chinese the Cyclopædia of Geography by Murray.—This we consider an auspicious circumstance.—We have much reason for hoping that the study of the English by Chinese youth will be regarded in future with much more complacency by the authorities than hitherto. If our expectations be realized it furnishes another call for intercession, that the waters of life may flow freely into the empire through these new channels of communication.

We cannot close without once more adverting to a subject to which we have made only a passing allusion. We refer to the traffic in opium, one of the most appalling obstacles to our missionary exertions. After all the imperial edicts which have been issued, and the victims that have been sacrificed to public justice, and the costly, though no doubt injudicious efforts made by a high officer, commissioned for this very purpose, this nefarious and ruinous trade is still going on in a manner, and to a degree which can scarcely be credited. Vessels built for the purpose, armed and manned as ships of war, are continually forcing this drug upon the empire, and more effectually to gain their ends, are supplying with arms and ammunition the Chinese craft engaged to assist them. If this traffic continues, what is to prevent the whole coast of China from becoming a scene of ruthless piracy?

It is gravely asserted by those who have resided in China, that opium as used here is a harmless luxury, and of course the supply of it a very honorable employment. As well might they declare, that there is no idolatry in China, or that what little may be practiced amounts to a very innocent and useful recreation. The effects of opium encounter us, "in the house and by the wayside," in our domestic arrangements, and in our missionary pursuits. Although we have made the most explicit regulations to debar from our service those who are addicted to this indulgence, and although those who have entered our families have bound themselves by these rules, yet, notwithstanding their promises and the fear of expulsion, we have detected some of them yielding to the habit even in our houses. Some of us having experienced serious embarrassments from having the best teachers we can procure, suspected and disabled by its influence.

The sallow complexion and meagre appearance of hundreds and thousands in the streets betray its deadly inroads in their constitutions. The sufferings of families from whose scanty support this expensive luxury is deducted, or from whose head its victim is torn away by death, can scarcely be imagined. Of all with whom we converse, those who are the least susceptible to serious impressions are the opium-smokers. And yet nominal Christians, men of high worldly respectability, grow, prepare, and smuggle this deadly poison, nay, justify, and even commend themselves for their benevolent services.

These, as far as we are aware, are the principal incidents connected with the present state of this mission. We would not conceal from those who can sympathize with us, that we are at times oppressed with a sense of unprofitableness in our difficult sphere of labor. Hemmed in by crowds of ignorant and dying heathen, we are humbled to find that we make no visible impression on the mass. We again entreat you to remember us under our trying circumstances. Pray that obstacles may be removed, and facilities multiplied. Pray that we may be wise as serpents, harmless as doves, bold as lions—that our efforts may be rightly directed, and that we may be permitted to see "that our labor is not vain in the Lord." We are not discouraged, neither do we expect to be, as long as we can exercise faith in the word of promise, but how can we be satisfied, so long as we sympathize with Him who has thus far scarcely seen any fruits of the travail of his soul, in this empire.

May the whole world soon be subjected to his dominion, and that we all may meet with many "sheaves in our bosoms," when the harvest of the earth is reaped, is the earnest prayer of your brethren in this part of our Lord's vine yard.

From the Christian Index.

#### Sectarianism.

Much has been said in the religious world about sectarianism. Nor is there a doubt that this term has been often bandied about for most sectarian purposes. Hence it is uniformly the fact, that when a new sect springs up, the retailers of its dogmas are found going about and endeavoring to stigmatize all others as "sectarians." We have thought it would not be altogether useless to give this subject a passing notice. And in order to do this, to purpose, it will be necessary to inquire first, what is meant by zeal? True, honest zeal, may be defined, warm feeling in the contemplation of some favorite theory or enterprise, and energetic action in its support. Zeal then is commendable or otherwise, as the objects it has in view to effect are good or bad. The Apostle Paul says it is good to be zealously affected always, in a good thing. Now let us look at what sometimes goes by the name of sectarianism in view of this principle.

Here is a set of men who have labored long and hard to ascertain what is truth upon a given subject. A id having arrived at what is satisfactory to their own minds, they remain steadfast and immovable—they are not to be driven from their standing place by every breeze of opposition that may chance to blow upon them. But there is another class of a widely different character, who are satisfied with very superficial views; have thought very little, and are perfectly content that others should think for them. The members of these classes meet together and begin to talk of their differences. But the thinking, investigating party, refuse to yield up the truth and to connive at the errors of the others; it is right therefore that they should be branded as sectarians?

Sectarianism is zeal for a party as such. Its language is "I go in for my side—right or wrong, I go for my side!" It can see no error at home, can discover no excellency abroad. All within its own pale is beautiful, all without is deformity. Is the subject of this feeling a member of any one of our christian denominations?—Why very soon he thinks his party, the people with whom wisdom is to expire. The observances of his church are all perfection, and its ministers are all

Doctors! Like the Assyrian who vaunted himself against Israel and said, "are not my princes altogether Kings?"

Zeal then for what we honestly believe to be truth, is not sectarianism, but a blind devotion to party, as a party deserves this name. Let him whom the coat fits wear it, and never be in haste to give it to another.

#### The Fourth of July.

We shall soon witness the return of this Jubilee of our nation. We rejoice that we can anticipate its return with more pleasure than formerly. We look back with pain upon the drunken revelries, called a festival of a Christian people. We wish that not a vestige of the manner of observing this day in past years might again be seen. If however, this may not be, there is one resort, of which we will gladly avail ourselves. We can unite with our Sabbath schools in celebrating the day. There is not only a propriety and pleasure in thus observing it, but it inspires the hope of introducing the proper observance of the day among all classes throughout the land. We refer to this now, with the hope, that many a sanctuary and grove will witness the early gathering of our youth on that day, under the Sabbath school banner. We hope the friends of Sabbath schools will make preparations for the observance of that day by some appropriate exercise. May the youthful heart of the nation swell with gratitude to God for all his blessings, among the most prominent of which are the Bible and Sabbath school. What is more calculated to inspire, and call forth the better feelings of parents, than to see their children free and acknowledging the author of all their blessings? What more pleasing to Him than to see parents teaching their offspring to reverence him as their King and Benefactor? No opportunity to deepen the impression of dependence on God, should pass unimproved. Every child should be made to feel that God has made us a happy and prosperous people, and they should know on what condition rests the perpetuity of these blessings.—S. S. Treasury.

#### A Solemn Thought.

The Trumpet shall sound.—Long—long after the millions now living upon earth shall have laid their wearied heads on the lap of their mother earth; a remembrance of his promise shall come up in the Eternal Mind, and the trumpet shall sound and the dead shall be raised.

The husbandman throws his seed into the earth in the late days of autumn and covers it deep from his sight, yet he expects to see it again in the spring. So we, when we lay the inanimate bodies of our friends in the grave, expect to see them again.

A DEIST.—A correspondent of the Christian Observer says, "Some years ago, I occasionally met with a disciple of the late Dr. Darwin, who had drank so deeply into the system and spirit of his master, as to consider him the very first philosopher of the age. I have heard him expatiate with enthusiasm on his writings and character, and revile the Holy Scriptures with all the rant of vulgar blasphemy. A few months after my last interview with Mr. — I was informed that he was no more. Struck with the event, I was solicitous to know how he died. The account I received was, that as death approached, the confidence he had before expressed in his deistical opinions forsook him, and deep horror seized his mind. A short time before his departure, supposing himself alone, he was overheard by an unobtruded attendant giving vent to the agonies of a tortured conscience. With furious despair he expostulated with Dr. Darwin, whom he now reproached as his deceiver: and after loading his name with execrations, which I dare not put to paper, he closed the horrid remonstrance in some such terms as the following: "Monster! wretch! Is this the end of your boasted philosophy? Have you brought me to this?"

THE EXPIRING MARTYR.—When the Bohemian martyr, Huss was about to be burnt, a paper mitre was put tauntingly on his persecuted head. He was told that on it was this vile inscription: "A ringleader of heretics."—"What!" said he, "this is less painful than my Saviour's crown of thorns." In the midst of the flames arose his voice exclaiming in submission and faith, (O, for such faith!) "Jesus Christ! thou Son of the living God; have mercy on me."

PULPIT ORIENTATION.—How little must the presence of God be felt in that place, where the high functions of the pulpit are degraded into a stipulated exchange of entertainment on the one side, and of admiration on the other: and surely, it were a sight to make angels weep, when a weak and vaporing mortal, surrounded by his fellow sinner, and hastening to the grave and to the judgment along with them, finds it a dearest object to his bosom, to regale his hearers by the exhibition of himself, than to do in plain earnest, the work of his Master, and urge on the business of repentance, and of faith, by the impressive simplicities of the Gospel.—Dr. Chalmers.

From the Advocate and Baptist.

SANFORD, Me., May 23, 1840.

Dear Brother Ricker.—As no notice (to my knowledge) has appeared in print concerning the revival in this place, I thought proper to give you a brief account, wishing you to publish the same in your paper.

We are happy to say, in the praise of the Great Head of the Church, and for the gratification of many of the friends in Zion, that the Lord, of late, has done great things for us in this place. Long had God's praying people been sighing over the desolations of Zion. But that that sow in tears shall reap in joy. Last March a protracted meeting was commenced in the Congregational meeting house—upon the closing of which another was held by the Baptist church—and this, again, followed by another, held by the Free-will Baptists. During the services of these meetings, the Lord made bare his holy arm, and wrought salvation in the midst of us. Backsliders were reclaimed, and sinners, hardened and

careless in sin, were pricked in their heart, and saved? and were soon brought to rejoice in the pardoning love of a crucified Redeemer. Among these, have been the moralist, the scoffer, the infidel and the drunkard. Some of all ages have become subjects of the work—from the youth of ten, to the man of grey hairs. The greater portion, however, consist of those in the morning of life. Though the enemies of the Cross have pronounced it the work of man, fanaticism, delusion, the Lord has triumphed gloriously. The powers of darkness have, in many instances, been made to yield to Him who is mightier than they; and where gross impiety once prevailed, the grace of God is seen, and his name adored.—Surely, we may exclaim, what hath God wrought? The precise number hopefully converted in town, we are unable to tell—probably about 125 or 130.

On Lord's day, the 17th inst. I was indulged with the privilege of baptizing twenty willing converts. The work is still gradually progressing. O that man would praise the Lord for his goodness and for his wonderful works to the children of men.

Yours in the Gospel,

H. W. STRONG.

From the Cross and Journal.

NEW CARLISLE, May 18th, 1840.

BROTHER COLE:—Having closed the labors of another interesting Sabbath, I sit down this morning, to inform you of the Lord's work in this place. The revival has been gradually progressing since our protracted meeting, last October; and yesterday I baptized three happy converts, which makes sixty-six since the commencement of the work.—The Methodist brethren, I think, have received forty or fifty on probation, and the New School Presbyterians have received several by experience. Although the season of the year demands special attention to worldly business, yet the state of the congregation and the religious feeling is encouraging. The good work is still progressing in several of our neighboring villages.

Much has been said, by our Pædobaptist brethren, on the ordinances of the house of God; and a whole sermon has been preached, and many public remarks have been made on rationalism, and communion occasions, casting all possible censure upon the Baptist Church for burying converts in baptism, and for not inviting unbaptized Christians, and unconverted sinners to the communion table. The Bible history and human reason have been ransacked with very little effect, to find arguments on these "non-essential" ordinances!

Their greatest success has been in pursuing Paine's method of ridicule, crying, *inconvenience, exposure of health, indecency, &c.* Oh! how long till Christians will cease to fill the mouth of infidels with arguments against the Christian religion!

I have invariably, when the subject was mentioned, exhorted the people to read the unerring Scriptures, and obey Jesus Christ in these ordinances; and at two different times I have read for them publicly, giving the definition of baptizo from Pædobaptist lexicographers; all from the large majority of converts, who, notwithstanding the strong opposition, have become baptists. I am confirmed in two facts, which, before, with me, were only conviction, viz, that the Bible, even with baptizo transferred, is our best book on baptism. And that, on these subjects, practice, prayer to God, and holy living are more powerful, in controversy, than debate.

Yours, as ever,

ENOS FRENCH.

GRANVILLE, Ohio, May 18th, 1840.

Br. Cole.—A simple statement of what the Lord has been doing in this place during the last nine months, may not be interesting to your readers. Previous to the close of the last summer term, there was a very interesting state of feeling in the College. The pious students were much engaged, some few conversions and several serious. And had it not been for their leaving the College at the close of the term, the probability is that there would have been a more general revival.

Shortly after the meeting of our Association in September, the work commenced in the village, and has continued until the present time. I have baptized every month, and sometimes twice a month.

No extra efforts were resorted to, until the first week in April, when Rev. Bro. Parr, from Zanesville, labored with us with very great success. The work received a new impulse, embracing all classes. The labors of Dr. Going, and his brother have also been much blessed in carrying on this good work. Since September, I have baptized 63, many of whom were heads of families, to the prime of life. Five of this number were Methodist and five Presbyterians, one of whom acknowledged the subject of Baptism had tormented him for twenty years; others are beginning to examine the subject, and we trust candidly and prayerfully.

Our Episcopal brethren have also visited our Jordan, for the purpose of immersing. And assured, this service is not without meaning, when performed by the water side. Our church is in a prosperous state, never since my acquaintance with it, do I recollect when there was more harmony and more love existing among the members; God grant that it may long continue and abound.

We hope that all who love our Lord Jesus Christ, and especially those who have sons at the College, will unite with us and pray that God would revive his work there until all shall know him.

Yours in the bonds of Christ

HENRY CARR.

FREEPORT, Me.—The following is the postscript to a letter from the pastor of the Baptist church in Freeport. A glorious work of revival is going on in Freeport. It is already in the part of the town. It is progressing in the Baptist, Congregationalist, and Methodist Societies. Number of conversions estimated in all at about sixty.

PORTLAND.—On Sunday last ten were baptized by the pastor of the Federal Street Church, and seventeen by the pastor of the Temple Church.—Advocate and Baptist.



## CHRISTIAN SECRETARY.

HARTFORD, JUNE 12, 1840.

The absence of the editor during most of this week, will account for all deficiencies. The inconvenience of sending from Essex in season, precludes any account of the Convention proceedings in this number.

## Connecticut Literary Institution.

The resolution appropriating \$7,000 to this Institution has passed both Houses of the General Assembly, and the amount is thus secured. We are gratified to say that it passed the House of Representatives by a very large majority—133 to 47. The amount is to be paid, one half on the first of January next, and the remainder on the first of June, 1841. Although the Trustees could have made a judicious expenditure of \$10,000, yet the sum thus appropriated will render very important aid, entirely liberating the Institution from debt, affording means for making the necessary additions to the buildings, and leaving something for other objects for which funds are much needed. We hope this will encourage the friends of the Institution throughout the State to increased interest in its behalf, and that such efforts will be made as to render it an honor to the State and our denomination.

"SCRUPLES."—We perceive that the editor of "the Congregationalist" in this city, denounces the statement of his brother of the "Observer" that Presbyterians (or at least Congregational) ministers have "no scruples" about immersing their candidates for Baptism. He refuses to admit its correctness, but on the contrary, intimates that they have scruples of conscience, against the practice of immersion. It seems that our Pindobaptist brethren do not agree among themselves in this matter—some of them having scruples of conscience, others only scruples of convenience and propriety. This difference of opinion is by no means surprising. We suppose it results from the unfortunate fact that the word translated *baptism*, has no meaning in particular.

MASSACHUSETTS CONVENTION.—The annual meeting of the Massachusetts Baptist Convention, was held at the Federal street church, Boston, on Thursday, the 28th ult. It appears by the annual report, (says the Watchman,) that the Convention has been urging its way onward the past year but stands in pressing need of more ample resources. About fifty churches in the state now need the assistance of the Convention; but for want of the desired means the Board have been able to make appropriation to but fourteen. The amount contributed by the churches during the year, as appears by the Treasurer's report, was \$1,873—received from other sources, \$214.50. Amount paid out, including \$500 paid to the Am. Bap. H. M. Society, \$2,457.18.

NEW CHURCHES.—A new Baptist church was constituted at Bennington, Licking county, Ohio, on the 16th ult. On the same day, a Baptist church, of fifteen brethren and sisters, was publicly constituted at Londonville, Ohio. At Minersville, Ct., a Baptist church was constituted on the 14th ult.

## Insane Poor.

The Committee of the Legislature on the subject of a State Hospital for the insane poor, have reported that it is expedient to let the whole subject lie over until next year, for the purpose of obtaining further information. The substance of the report, as stated by the correspondent of the Courant, is as follows, viz: "That by the report of the committee appointed in 1839, they recommended that a hospital be erected at Middletown, separate and distinct from any other. That the town of Middletown had voted \$50,000, in the event of its location there; and that the buildings will cost about \$19,000. The whole expense of buildings and land, \$25,000. It is supposed the annual salaries of the physicians, attendants, &c. at such an institution, would be \$3,500. The proposals of the Directors of the Retreat at Hartford are then named; and it is stated that its officers estimate the number of persons in the State who would be proper subjects for such an institution, to be about sixty.

The objections which the comm. state have been raised to the proposals of the Directors of the Retreat at Hartford, are that should a building be erected there by the State, at an expense of \$50,000, and the project not succeed, it would be a total loss, as it is supposed that in such an event, the amount of the investment would not be repaid. The committee regard 50 or 100 acres of land as necessary to be attached to such an institution—and at Hartford there is only 17 acres. They object to an institution connected with any other, on the ground that by bringing the rich and poor together in such institutions, bad effects will be produced. For this opinion they refer to the testimony of Drs. Lee and Rockwell. The committee state, that they give no opinion upon the proposals made by the Retreat. They state that they have not information enough before them to decide in a satisfactory manner, at the present time, and recommend that the subject be continued to the next session of the Assembly. They report a set of questions for information on this subject, which are to be transmitted by the Secretary to every town in the State. They further state, that the committee of 1838 reported the number of insane and idiotic poor in the State at 800, without giving the number of each class, and estimated that of these, 150 were proper subjects for such an institution as is proposed; and that all action since has been based on this number. How many of these were absolutely incurable has never appeared. The committee appear to think that 400 ap. proaches much nearer the number of the two classes than 800, and if that number be correct, that two-thirds of them are able to support themselves. From these data, the committee seem inclined to the opinion that sixty approaches very near to the actual number of those who are proper subjects for such an institution. The report gives conclusive evidence of the necessity of further and more accurate information.

Mr. Welch stated that in the county of Windham, it had been ascertained by the medical faculty, that there were 77 insane and idiotic poor, only 5 of whom were proper subjects for a State Hospital.

LIVERPOOL STEAMER AT BOSTON.—The steamship Unicorn, the first of a regular line between Boston and Liverpool, arrived on the 31st inst., and was received with public display and rejoicing.

The Unicorn left Liverpool on the 16th May, and arrived at Halifax on the 1st inst., about 10 A. M. and remained there until 11 P. M. She brought out 27 cabin passengers to Halifax, and 24 to Boston; and files of London papers to the 15th of May, Liverpool to the 16th, and Paris to the 13th.

The foreign intelligence is not important.—Matters remain in England without change. Cotton had declined a little.

Lord William Russell was murdered in his own house, in Norfolk st. Park lane, London, May 5, it was supposed by his valet. His throat was cut, while he was in bed, and he was found in the morning weltering in his blood, and dead, his chamber having been rifled. The valet remained in the house, and was soon suspected of the crime, and was under examination.

A SUNDAY SCENE IN BALTIMORE.—The Baltimore Clipper states that a regular pitched battle took place between two boys, named Lee and Solomon, on the common in the rear of Fair Mount on Sunday last, and that hundreds of citizens were spectators to the disgraceful affair—and when the combatants had fought till they were absolutely sick and exhausted from loss of blood, some unfeeling person held them up like a brace of game cocks, and insisted upon the continuance of the sport. One of them was taken home on a litter, and is now under the care of a physician.

## CONNECTICUT LEGISLATURE.

Wednesday, June 3.—Resolution to revive charter of Guilford and Pettipaug Turnpike co., withdrawn. Bill abolishing imprisonment for debt, further discussed, amended, and passed.

Bill reducing the number of superior court judges, read 3d time. Com. on expenses of printing private acts, resolves, and journal of 1839, reported \$385, and Mr. Hinman's bill of \$135.75 for making copies of the same.

Bills passed, relating to incorporated companies, abolishing capital punishment, relating to salaries and fees. Bills negative—reducing number of superior court judges; allowing town clerks to take acknowledgment of deeds. Bill concerning assessment lists, indefinitely postponed.

Order of the day for to-morrow, 2 P. M.—choice of a superior court judge.

Thursday, June 4.—L. S. Porter appointed State Director of Merchant's Bank, Norwich; John W. Boswell, of Norwich Bank; Colby Chew, of New Lincoln Bank.

Bills regulating appeals from assessments, read 2d time. Bills passed—relating to sale of insolvent debtors' estates; regulating civil actions.

Resolutions passed—appointing Gurdon Trumbull and Wm. Mather, Jr., Bank Commissioners; appropriating \$330 for distributing the Common School Journal to each district in the State.

Resolution for winding up the concerns of Jewett City Bank, postponed.

Com. on Incorporations, on petition of Conn. Botanic Medical Society, reported a resolution providing that all practising physicians and surgeons in this State may collect fees; laid on the table.

Probate judges appointed—district of Stratford, D. Plant; Bridgeport, I. Sherman; New Haven, N. H. Clark; Guilford, Joel Tuttle; Waterbury, N. J. Bell; Madison, Jesse Crampton; Meriden, J. S. Brooks; Cheshire, Silas Hitchcock; Milford, A. Carrington; Wallingford, E. M. Pomroy; Clinton, G. Carter; E. Haddam, E. E. Bulkley; Chatham, Philip Sage; Middletown, Saml. Cooper; Saybrook, S. M. Pratt; Haddam, Smith Clark.

Bills passed—appointing justices for N. H. Co.; John Stewart, Judge; and Gideon Higgins and Joseph Chidsey, commissioners, for Middlesex Co.

Middlesex co. justice bill discussed, and recommitted to the members from that county.

Order of the day, choice of Judge of the Superior Court; Wm. L. Storrs elected. Vote, Storrs 133, O. S. Seymour 57, S. J. Hitchcock 3, D. Bliss 2, blank 2; maj. 59. Senate concurred, majority 6.

Registry law, amended and passed in Senate. House concurred.

Appointments made—John A. Rockwell, judge; and Z. Brockway and Wm. Randall, Jr., commissioners, for New London co.; justices for same county; probate judges, district of Norwich, John Hyde; Lebanon, O. Pettis; Colchester, F. Morgan; N. Stonington, E. Hewitt; Ledyard, E. Williams; Lyme, Wm. Marvin; N. London, J. Isham; Stonington, Asa Fish; Groton, James Gallup.

Resolution granting \$7000 to Conn. Literary Institution, passed.

Adjourned to half past 7 o'clock, this evening.

Evening.—Military reports No. 9 and 10 accepted. Report of Finance com. accepted.

Act concerning voluntary warnings, postponed.

Resolution appropriating \$2000 annually, for three years, for educating school teachers, under the direction of the board of school commissioners, laid on the table.

Resolution passed, recommending claim of Maj. Charles Larabee to the consideration of Congress.

Bills passed—relating to courts martial, and to military bands.

Friday, June 5.—Resolution authorizing bank commissioners to apply for an injunction against Jewett City Bank, referred to Judiciary com.

Appointment of S. Clark, probate judge for Haddam district reconsidered; S. Shailer chosen. Appointment of Philip Sage, probate judge for Chatham; Senate substituted Ezra Foote, House concurred.

Justice for Middlesex co. appointed.

Bill relating to fees of judges postponed.

Resolution appointing Debutenure com. passed.

Wm. H. Ely, John Stewart, and Selah Strong, appointed Commissioners of Hartford and New Haven Railroad.

Bill allowing all physicians, &c. to collect fees, twice read, and referred to Judiciary com.

Com. on petition of Mechanics and Manufacturers Convention made a report accompanied by sundry resolutions respecting the tariff, which were passed and directed to be communicated to our members of Congress, and to the Governors of the different states.

Com. on Insane Poor reported—authorised to report further at next session.

Bill abolishing capital punishment, negatived by the Senate; House concurred.

Resolution that the House adjourn Monday, 8th inst., laid on the table.

Report of com. on School Fund, accepted.

Petitions granted—of Boston Turnpike co.; Jas. E. Main; Alva Reymont; Lemuel Cook; Merit Sanford and others.

Petitions negatived—of P. H. Nicoll; Wm. Wallace; David Wilson; H. H. Wooding (from Senate); J. A. Wells; Charlotte R. vs. Saml. Smith; Wm. Harris; A. Scott, for amendment of the constitution. Withdrawn; of East Haven school society, and of Chas. Buell. Contingent of Conn. and R. I. Turnpike co.; of H. Churchill for division of Chatham; of Eliza Burley for divorce. Postponed.

Guilford and Pettipaug Turnpike co. (from Senate.) Erased from the docket; petition of town of Woodstock, for division.

Committees on petitions of inhabitants of Bridgeport for Fire co., of N. Kinney and others to incorporate New London Mutual Fire Insurance co.; and of several agricultural societies for aid from treasury, all reported favorably, and bills.

Treasury orders granted—to C. Roberts and E. A. Phelps (Colebrook members) each \$25 expenses of defending their suits in the Western for \$111.

Bill relating to Electors meetings in Hartford, &c., indefinitely postponed.

Committees on resolutions from Missouri and S. Carolina, and on amending the constitution so as to secure the rights of suffrage to all persons without distinction of color, reported that no legislation on these subjects is necessary.

Proposed amendment to constitution, permitting all white male citizens 21 years of age, of good moral character, to vote; referred.

Bill relating to suits on mortgages, passed.

Acts concerning Banks, laid on the table.

Bill relating to Jewett City Bank, read 2d time and laid on the table.

Bills read providing for recovery of losses occasioned by fires from locomotive engines.

Bill providing for the registration of marriages, births and deaths, continued to next session.

Resolution uniting Hartford and Springfield Railroad companies, passed.

Bill relating to salaries of county court judges, negatived by the Senate; R. S. Baldwin and Catlin appointed com. of conference.

Petition of C. Bacon and others, negatived; of R. A. Farr, indefinitely postponed.

Bill appropriating not exceeding \$200 to each county agricultural society, raising by subscription a similar am't, passed.

Saturday, June 6.—Bill requiring State prison warden to pay over to treasury all funds that may accumulate in his hands over \$2000, read twice.

Resolutions passed, appropriating money to pay bank commissioners charges which certain banks refused to meet and \$50 to each clergyman who had officiated during the session; and \$1000 additional to Dr. Percival.

Bills passed; relating to Jewett City Bank; bills concerning banks; regulating time of holding courts.

Bills regulating appeals from assessments, lost.

Motion to adjourn on Tuesday next, sine die, laid on the table.

A bill for an act in reference to school districts, read the 2d time and referred.

Com. on claims reported in favor of J. W. Baldwin and Com. for making estimates for a Hospital, the sum of \$30. Report accepted.

Com. on Judiciary reported against granting to the United States the jurisdiction of certain lands. Report accepted.

Com. on claims reported against granting the petition of Simon House. Petition granted. Also of granting to Wm. Dyer \$200 for his services as commissioner in running the line between Rhode Island and Connecticut.

Mr. L'Hommedieu introduced a resolution that members receive for all distances under 30 miles the pay for one day, and for all distances over 30 miles the pay for two

days, both for going and returning. Resolution passed—Yeas 91, Nays 66.

The committee on that part of the Governor's Message relating to New Jersey, reported with a resolution to be sent by the Executive of this State to the Governor of New Jersey. The minority report was also read.

Monday June 8.—John T. Norton and Larned Hubbard appointed Associate Commissioners with his Excellency the Governor, on the Insane Retreat.

The report of the committee on the resolution to admit all white male citizens of good moral character to the right of suffrage was accepted, and the resolution indefinitely postponed.

The committee on the judiciary reported against the bill for an act for the assessment of taxes, was read and accepted.

Com. on claims reported against prayer of Eunice Lamb, for services of her grandfather in revolution. Petition continued. Report passed.

Act for forming and conducting military force of this State; laid on the table. Resolution that the sheriff of each county receive \$5 on condition that each one distribute to the towns in the county, the messages, &c., for the coming year; negatived.

Com. on that part of message relating to eastern boundary, reported that no legislative action is necessary. Report accepted.

Act for repealing law in reference to distributing spiritous liquors by the candidates on election; read 3d time and moved by Mr. Backus, of Canterbury, to postpone indefinitely. Report passed.

The committee in reference to equalizing the salaries of the county court judges reported adversely. Report accepted.

Act providing that whenever the warden of the State prison, shall have in his hands a sum of money exceeding \$2000, he shall pay the surplus into the state treasury; laid on the table.

An act against fraudulent conveyances; laid on the table.

An act forming and conducting military force, read 3d time and passed. An act for regulation of civil actions; passed; came from Senate with a different vote. Messrs. Baldwin and Brainard appointed a committee of conference.

The Governor was by resolution allowed (in selection of inmates for the hospital of the blind to be educated at the expense of the State,) to choose any under 40 years of age, instead of 25, as at present.

The report of com. on that part of the message relating to the public lands of the United States; read and accepted.

The committee on the judiciary reported in favor of allowing to each talisman on the jury 75 cents per diem; instead of 75 cents per case as now; passed. Report accepted.

Com. on judiciary reported against making the county prisons work houses.

Com. on divorce reported against giving to the Superior Court the power to grant divorce, "a mens et theo." Report accepted.

Act to exempt persons from Military duty who have conscientious scruples on the subject, provided such persons pay \$3 per year for such exemption; passed. Came from Senate with a different vote.

Messrs. Welch and Cleveland appointed com. of conference.

Com. on Judiciary reported against act for collection of fees; accepted.

Bill for act authorizing all who choose to practice medicine to collect fees. Yeas and Nays ordered.

Act amended by requiring all who may take advantage of this law to study for two years previous to entering on such practice.

Moved by Mr. Thompson, of Bridgeport, to change the title by calling it an act to "encourage quackery, and to promote steaming and puking"—motion lost; bill for act not passed; 89 yeas, 80 yeas.

The Legislature adjourned without day, at 4 o'clock in the afternoon.

The usual committees were appointed in the House to wait on the Senate and the Governor and inform them of readiness of the House to adjourn; soon after which the Senators entered the Hall, and in due time his Excellency appeared and took his seat on the right of the Lieut. Governor and Speaker. Prayer was then offered by President Day, when the Governor administered the oath of office to such county court, and Probate judges, and Justices of the Peace as were present, and bid the members farewell, and the House was then adjourned in due form.

INGENUOUS ROBBERY BY A FEMALE.—The way they do things in New York.—All those gentlemen who bestow or give much of their attention to their locks and superabundances of hair, and others who do not, simply because they cannot with the most careful cultivation, produce either a superabundance of locks, or whiskers, or of imperial—know Signor Palmieri, whose "demition" fine head is only to be equalled by his skill in his profession of a Perugian, which he practices at his store, under the Astor House. Well, he has a beautiful little daughter named Josephine, who was on her way from school, in Vesey street, on Friday last, when she was accosted by a servant looking female, who said—

"Ah! how do you do, Miss? Your ma has just hired me, and I was coming to fetch you home. What is your name?"

"Josephine Palmieri."

"Then Mrs. Palmieri is your mother?"

This question seemed to Josephine to be somewhat unnecessary, and one that she found herself in some doubt to reply to—when the female adventuress saved her the trouble by diverting her attention to other objects.

"Oh my," said she, "what a pretty ring that is you have got on your finger! Let me look at it." And before Mrs. Josephine could say, no, you cannot, or yes you may, it was off her finger.

"And those jewels you have on your bosom: do you know that there is a man down yonder that'll cut your head off to get them?"

The little girl shuddered with alarm, and looked round in all directions to see the "man down yonder." While she was doing this, the female adventuress had taken from her neck a small round cross, and from her bosom a handsome brooch, which she pretended to wrap up in a piece of paper, and which piece of paper she thrust into Miss Palmieri's hand, and then told her to hasten home. She did so, very much agitated, which Mrs. Palmieri perceiving, asked the cause. Her story was soon told—the piece of paper was opened, and found to contain neither ring, brooch nor cross.—N. Y. Times.

THE GREAT ARCTIC PROBLEM SOLVED.—The long mooted geographical problem of a North West Passage to the Pacific Ocean from the Atlantic, is at length solved; there is such a passage. The honor of this discovery belongs to Dease & Simpson, of the Hudson's Bay Company. In 1857, and again in 1858, they attempted to complete the exploration of the Northern shore of this Continent, by descending Coppermine River, which empties into the Arctic Ocean—in longitude about 110 West, and from its mouth proceeding Eastward until they should arrive at the West. ernmost point reached by explorers from the Atlantic. In both years they skirted along a great extent of coast, tho' much impeded by ice, but failed to accomplish the grand object of their pursuit. Now at length their perseverance has been rewarded. They have ascertained that Boothia is an island, and that it is separated from the main-land by a strait from 3 to 10 miles wide, which connects the Gulf of Boothia, (partially explored by the Fury and Hecla,) with the Arctic Ocean, is about lat. 68 35, and long. 98 10. The entire passage from the mouth of the Coppermine to the Atlantic, (extending near 50 degrees of longitude,) list to the Southwest of lat. 62.—Jour of Com.

TREMENDOUS EXPLOSION.—On the night of the 29th ult. about 12 o'clock, a magnificent quantity of 600 kegs of powder, in the village of Alton, Ill., was blown up by some fiend. Damage to the amount of several thousand dollars, was done by shattered fragments of rocks and the violence of the concussion. Fortunately, no person was injured; though many met with hair breadth escapes.

SOMETHING OF A FISH.—The Albany Advertiser says, a Bass was caught on our river yesterday morning, at the point of the island, above the city, which weighed fifty-one pounds.

A letter from St. Augustine, dated Friday, the 29th ult. states that great apprehensions were entertained that the Indians would attack that city.

THE BRITISH QUEEN.—Stores put on board the steamship British Queen, for the present voyage to London; under the direction of Mr. J. Barrett Blackley, provided; 3 tons bread, 55 lbs. flour, 40 lbs. beef and pork, 200 doz. ale and porter, 30 South Down sheep, 800 doz. wines, 350 lbs. bacon, 2 kits salmon, 6,000 eggs, fowls, 50 turkeys, 72 ducks, 200 pigeons, 72 chickens, 19 brand, 18 doz. snipe, 200 pine apples, 24 ducks, 12 geese, 12 turkeys, 263 lbs. butter, 477 lbs. salt, 136 lbs. lard, 30 bushels turnips, 10 doz. potatoes, 2 doz. onions; celery, cress, carrots, parsley, beets, 400 cumber, apples, 10 lbs. green peas, 8,000 lettuce, 250 asparagus, 500 radishes, 10 bushels spinach cresses, leeks, shallots, 475 lobsters, 150 lbs. bass, 610 doz. oysters, 233 lbs. pan fish, 400 baskets strawberries, 4 doz. gooseberries, 10 tons ice, 2,800 lbs. roasting beef and steaks, 1130 lbs. rounds of beef, corned; 600 lbs. of beef in quarters, 56 quarters of lamb, 12 doz. of veal, 8 doz. of pork, 24 calves heads, 54 doz. sets of feet, 50 ox tails, 100 calves sweet bread, 100 lbs. sausage meat, 2 fresh cows, 223 calves fresh water.

The above is exclusive of the stores on board, on her arrival from London, part of which is three months salt provisions.

SHIP LIEBELLE.—The ship Marchioness, of Abercorn, from Londonderry, Ireland, Captain Haggard, with passengers, which arrived during the past week, at New Castle, and which now lies in the river opposite Wilmington, has been labelled by Col. Henry Whitely, the collector for the district. It is stated in the Gazette, that it appears that the district exhibits two estimates of tonnage, one for eight hundred and seventy-five tons, and the other for something over seven hundred and ninety tons, and her passenger list numbers, as sworn to by the captain, three hundred and fifty persons. The law in reference to the bringing of passengers, allows two for every five tons; and from the actual and correct measurement of the ship, according to the custom established by this government, it appears that her tonnage will only amount to about eight hundred and sixteen tons. If this prove to be the fact she will necessarily be forfeited.—Philadelphia Gazette.

THE WEATHER.—TREMENDOUS GUST.—On last Saturday evening, about 6 o'clock, this city and the surrounding country were visited with a gust of unusual violence and duration, accompanied with severe lightning, very loud thunder, and heavy rain. The latter continued all night and a part of yesterday. The wind blew a perfect hurricane for some time, breaking off the limbs of large trees, tearing down fences, damaging whole fields of grain, and devastating gardens, peach orchards, &c. So much rain fell during the night, that all the creeks, branches, and streams near the city, have risen to an unusual height; and much damage has certainly been done to the meadows where grass and clover have been ready cut down. We have not yet heard of any loss of life, or damage done by the lightning, and hope that we shall not have any thing of that kind to record. The rain ceased about 12 o'clock yesterday; and the afternoon became quite fair and pleasant.—Nat. Intell.

THE METHODISTS.—The Methodist General Conference in Baltimore, have determined to send Delegates to England in 1845, and one to Canada in 1844. According to an address reported to the Conference, the increase of the Methodist Episcopal Church, during the four years ending in September last, was 515 ministers and 89,781 church members. Since the accounts have been made up in September, the ascertained increase is 14,000, making a total increase of one hundred thousand members. At the General Conference of 1836, the number of ministers belonging to the Methodist Episcopal Church, was 2,781, and of members 650,678. In September 1839, 3,290 ministers, and 740,459 members.

Capt. Rogers, charged with putting one of the crew of the whaling ship Beaver on shore, and giving him up to the savages on Savage Island, in the Pacific, has been discharged by the U. S. Court, under the statute of limitations, the act having been committed more than two years ago.

The steamboat Hinds, which was wrecked during the tornado at Natchez, has been picked up at Baton Rouge, having fifty one dead bodies on board—forty eight of whom were males, two females and one child.—N. O. Bee.

MISSISSIPPI RIVER.—We believe that all fears of an inundation may be dismissed. The last reports from above, represents the upper streams as generally falling. Here, the Mississippi has scarcely risen a foot during the last month, and will soon commence receding unless we are very much mistaken.—N. O. American.

A YOUNG INCENDIARY.—On the 16th ult., a fire took place at the house of Mr. Tucker, in Goshen, Mass., through a little rascal only three years old, who deliberately took a coal of fire in the tongs and applied it to the bed where his infant sister was sleeping. An older child snatched the infant from the bed in time to save it from harm; but the house was burnt to the ground.

It is said that the largest Sunday School in the world, is at Stockport, England. The number of pupils is 2244, and teachers 400.

## MARRIED.

In this city, 2d inst., by Rev. Dr. Hawes, Mr. Sidney J. Cowan, of Saratoga Spa, to Miss Sarah S. daughter of Frederick Tyler, Esq.

At Newton, Mass., 3d inst., by Rev. Prof. Ripley, Rev. J. S. Eaton, of this city, to Miss Harriet H. A. Bacon, of Newton.

At Acrawam, Mass., on the 4th inst., by Rev. W. A. Smith, Mr. Alexander Smith, to Miss Sybil Bodurtha.

## DIED.

At the residence of her son in Salem, 5th of May, Mrs. Anna Yarrington, aged 87 years and 5 days. She had been a member of the Baptist Church for many years, and died in the full assurance of a blessed immortality.

At Natchez, May 14th, Alonzo C. Sexton, of Simsbury, Ct., aged 24.

At North Lyme, 28th ult., Capt. M. S. Harrison, aged 34.

At Canterbury, 29th ult., Andrew Harris, M. D., aged 53.

At Valparaiso, South America, Charles H. Pease, of Middletown, aged 25.

Receipts for the week ending June 10.

J. Chapman, 2 00; B. Remington, 1 50; O. N. Lull, for self, O. Bennett, J. Barrows, E. Bennett, O. English, N. Preston, E. L. Bosto, 12 00; G. B. Axtell, 2 75; B. Corbin, 2 00; Amos Cate, (for 12 subs), 21 00; George Cadby, 1 75; Wm. P. Richmond, 3 75; Chas. Chandler, 1 75; D. Medbury, 1 75; C. Lambert, 1 75; Mr. Phelps, 1 75; Marvin White, 1 75; Eli Baker, 1 75; Pardon Kingsley, 1 75; D. Fitts, 1 75; H. Barber, (for 6 subs), 10 50.

NOTICE.—The Hartford County Temperance Society, will meet in Simsbury, on the Fourth Tuesday, the 23d day of June, at 10 o'clock, A. M. Services in the afternoon, at 2 o'clock.

D. HEMENWAY, Secretary.

NOTICE.—The Minister's and Deacons' Conference of Litchfield County and vicinity, will meet with the 2nd Baptist Church in Colebrook, on Wednesday, the 24th day of June, at 10 o'clock, A. M.

THOMAS BENEDICT, Secretary.

NOTICE.—The churches are especially requested to mention in their letters the Statistics of their Sunday Schools and Bible classes, and such remarks as are interesting; also the amount contributed towards the various benevolent operations of the day, and what has been expended upon houses of worship, &c. during the year past.

ERASTUS DENISON, Clerk.

SUSSEX BAPTIST ASSOCIATION.—The Seventh Anniversary of the Sussex Baptist Association will be held in the Meeting-house of the Hamburg Baptist Church, Sussex county, N. J., on Wednesday following the 3rd Sabbath of June, at ten o'clock, A. M.

At 2 o'clock, A. M. T. C. TEASDALE, Cor. Sec.

## Sabbath School Libraries.

ROBINS & FOLGER, have received a supply of the publications of the New England Baptist Sabbath School Union, and of those published by the Massachusetts Sabbath School Society, which they sell at the same prices as they are furnished by the Agents of the Parent Societies in Boston to Sabbath Schools.

These Books, in addition to their large Miscellaneous Stock, offer to such in this region as desire to replenish their Sabbath School Libraries. N. B. None need subject themselves to the trouble and expense of a journey to Boston, or the expense of freight on the Books, when they can have them as above in as great variety, and as cheap as in Boston. June 12, 1840. 13.

## BOOKS.

JUST received and for sale by ROBINS & FOLGER, 180 Main street.

Macauley's Miscellaneous Essays.

Macaulay's reply to Miller—showing the incorrectness of Mr. Miller's positions relative to the time of the end. By John Dowling, A. M., pastor of the Pine street Baptist Church, Providence, R. I.

History of St. Domingo.

Clark, on the Mulberry Tree.

Flower and Fruit Garden Companion.

Cook's Own Book.

Benjamin's Architect, new edition.

Tales, Ballads, &c. by Mrs. Gilman.

The Swine Breeder.

The Young Woman's Guide.

The Young Mother's do.

The Young Maiden's do.

Alcott, on Tea and Coffee.

Do. on Vegetable Diet.

Riches without wings.

Woman as she should be.

May 12, 1840. 13.

## Christian Review.

The first number of the 5th volume of the Christian Review is received at this agency, and is now ready for delivery to subscribers.

ROBINS & FOLGER.

## Memoir of Rev. Luther Rice.

BY JAMES B. TAYLOR.

EVER since the death of this distinguished individual, a strong wish has been expressed in different parts of our country, that a faithful biography might be prepared



## POETRY.

From the Portland Transcript.  
**The Course of Life.**  
 Pray what is life?—a vapor, that but now  
 Appeareth, and doth vanish ere the day  
 Be fully dawned—a drop, that on its way  
 To earth, doth tarry on a verdant bough  
 To revel in the sunny rays, and there  
 To perish in the heat—'t is thus its life;  
 Thus rapidly its scenes go by—and ere  
 We enter on its pleasures, cometh care  
 And clouds our bright horizon; toil and strife  
 Serve to diversify this changing scene,  
 Making the future what the past hath been;  
 Yet living in the ways of virtue here,  
 She will conduct us into perfect peace,  
 And render early life a life of pleasantness.

## MISCELLANEOUS.

From the Chronicle of the Church.

## Hearing.

There are as many kinds of ears as modes of speaking; and not unfrequently it happens, that the fault lies in the ear of the one who finds fault with the speaker. And since it is much more agreeable to us to fix the blame on another rather than ourselves, we usually dispose of unprofitable sermons, and cold, drowsy feelings; want of liveliness and grace, by setting down the preacher as the cause; whereas in most cases, the fault lies in the hearer—for seldom does it occur that were the hearer to learn and practice what is said, he would not be what he thinks the preacher would make him.

Some persons put the excitement and stir of animal feelings, caused by fervid and eloquent preaching, upon the score of grace, and account themselves the better, the more of these feelings they have—as though a man were the richer the more gold and elegance he beheld, or the wiser, the more books he saw and admired! It is only by inwardly digesting the truth, and receiving it into the moral system, that it adds to our strength or support. The matter and the manner are easily separable. That there is a choice of manner we do not deny. But there are many who are at least professors of religion, who cannot even endure the Gospel, unless preached in silver tones and with graceful gesture. Salvation is not attended with sufficient interest to engage their attention unless it be proclaimed with the arts of the stage. The means of spiritual growth—the eradication of the remaining roots of bitterness—the detection of spiritual weakness and the supply of grace, are not motives strong enough to induce an eager desire for the truth, but it must come thundering into their ears like Niagara over its falls. Such professors remind one of those sea birds that only seem to exist in the turbulence of a tempest, and the madness of the waters. There are others again, who never can hear enough, who have itching ears, a disease that seems most lamentably prevalent. Who will run to and fro with mouth extended, as if afraid a word should escape unheard. Such persons find no time to practice what they hear, and are like sand on which you pour water and it filters through, without giving life to a single spear of grass. The word must be digested with prayer and solemn thought; it must be combined with our inner man, our mind and feelings, then it will cause to spring and grow the choicest fruit. The spiritual system must be deranged to crave so much food, for a healthful soul needs but a little, and would be overborne and oppressed with such a variety. It were well for such to remember that not the hearer but the doer of the word shall be justified. It will be of no avail to us, when we render our account, to say, that we have heard much, yet done little. The object of the truth is to free us from error; and when it fails to accomplish this, it loses its purpose. There are others also who hear as though they heard not; they mix not faith and love with the word, but ever are endeavoring to reconcile their own feelings and practice with the requirements. They are not desirous to learn, and so remain unsubdued, hard and self-confident. Such are said to have "uncircumcised ears." They will not let the truth set them free, and rather believe the preacher bigoted or overstrict, than themselves in error. They still love the wages of unrighteousness, and Balaam like, would die the death of the righteous, were it not necessary to live their life. When it is remembered what the word of God is, and our interest in it, having been delivered for our use, it is a worthy matter of astonishment, that any can hear it, without too much attention, not to notice so carefully each look, turn, and gesture of the speaker; nor allow it to remain unpracticed, or pared away to a mere skeleton. He that hath ears to hear, will hear and receive the truth as God's word, sent to make him wise unto eternal salvation—to guide him in the way of life—to teach him his duty—to point out to him his dangers—and not a mere creation founded on sublime truth. It will be the savor of life unto life to him; the food of his soul, on which it will feed and be invigorated. He will ask himself what he has heard, and strive that he may nourish, and bring the same to some good practical effect. How many lean, half starved souls do squander the needful sustenance by carelessness and inattention. We hear much about human nature in this matter, by way of excuse; but the Christian who can plead his wickedness in apology for his want of grace, will have cause to plead his folly for lack of obedience—a plea that will be of little avail to such as are foolish through perverseness. Let us endeavor so to hear as those who must give an account; being not spiritual gluttons, nor fastidiously dainty.

## The Best Coat.

Most people have some choice articles of apparel. There is the best hair, the best coat, the best bonnet, the best shawl, &c. These are not for every day use. They have some place of quiet retirement until they are called for by some special exigency. No one can object to this. The best robe and the fatted calf appertain to the variations of human affairs. The man who should complain of the practice of marking certain eras by the use of them, would awaken a suspicion that he was a stoic of the "sour grape" family.

We are sorry that so good a thing as the best coat should furnish so thrilling an illustration of

the nature of some people's religion. There are certain exigencies only, that call for the best coat. So we have seen righteousness that seemingly, could not be used every day, but must be put on and put off with varying circumstances. Jehu put the best coat on when he said, "Come and see my zeal for the Lord." But it was only for an occasion. For he had no such coat on when it was soon after written concerning him, "But Jehu took no heed to walk in the law of the Lord God of Israel with all his heart, for he departed not from the sins of Jeroboam which made Israel to sin." Judas wore the best coat for a long period. But it was thrown off at last. Annanias, Sapphira, and Simon Magus belong to the same class. We wish there had been no such cases since their day.

But the turn-of-coat religion has flourished in every generation. There have always been some that have had goodness at hand, like a garment, ready to put on as the occasion called for it. There is a good deal of Sabbath day goodness. There is a serious deportment, careful regard for public worship, serious remarks upon serious things, &c. &c. The best coat is on, and it sets well and looks well. We are glad to see it. And the man looks so well in it, we wish he would keep it on through the week. We do not see why one should not be devout, prayerful, spiritually minded on a week day as well as on a Sabbath day. "Always abounding in the work of the Lord," we suppose does not mean for one day in seven only. Always, covers the whole week, and every day of it. And if a man enters into the full spirit of that injunction, he will not pull the best coat off when Monday comes, and hanging it up say, "There is my religion; I shall have no use for it till next Sabbath."

"But did you ever hear such a speech as that?" No, never; but we have seen just such things though. We have seen very excellent Sabbath day goodness, and poor, very poor week day goodness in the same person. And it led us to suppose that the person in question had conceived that religion was an affair of times and seasons only, like the best coat; that he was a Jehu sort of a disciple, or a relative, morally, of him that betrayed his Master.

Well, religion is rather an inconvenient thing for some people to carry with them through the week. It would place a heavy burden on the heart of him that should make "the ephah small and the shekel great." It would thump terribly and with intelligent rebukes upon the rum cask of him that draws the spigot. It would be inconvenient to have present such a witness of a fraudulent bargain, or violated contracts and broken promises. It would be a grim and frowning spectre to the doer of many kinds of evils. He must relax his grasp from many a precious coin, and see passing out of his reach many an anticipated victim of fraud and deceit. They are many who hang up their religion like their best coat; yea, and hang themselves too, sometime or other, in the horror of their guilt, as Judas their model did.

It is no great affair to be religious of a Sabbath day. You have not any thing else to do, unless you are a very vagabond, and defy all religious obligations. It requires no great self-denial. There are no powerful temptations. You are not mingling with the busy world in the high career and powerful excitement of business. There are no strong appeals to your passions. Good influences of all kinds form a healthful atmosphere around you. Every thing tempts you to be religious. Put on the best coat then, and see that it be a spiritual garment, "a robe of righteousness." Such apparel, unlike the best coat, looks better the more you wear it. It never becomes threadbare. Wear it every day and every where. It can never be injured by use. It is pulling it off that injures it. Keeping it on is essential to its beauty and preservation. You cannot die in better apparel. And it will clothe you with salvation in the day that you are to be judged.—*Boston Recorder.*

REV. ROBERT HALL.—This distinguished preacher was once asked what he thought of a sermon which he had just heard delivered, and which had appeared to produce a great sensation among the congregation. His reply may suggest an important hint to some Christian ministers: "Very fine, sir, but a man cannot live upon flowers."

It is a false and indolent humility, which makes people sit down and do nothing, because they will not believe that they are capable of doing much; for every body can do something. Every body can set a good example, be it many or to few; every body can, in some degree, encourage virtue and religion, and discountenance vice and folly; every one has some one whom they can advise and instruct, or in some way help to guide through life.—*Miss Talbot.*

It is natural that old age should be indifferent and forgetful. As the hour-glass of life runs out, the upper part becomes more and more empty, and the thoughts are fixed on the heap below, which is the grave. In advanced life, we live as it were under the pole, where no star rises and none sets, and the polar-star of the world to come shines steadfastly over our head.

JOHN HUNTER.—This ingenious man had so much diligence that he often told his friends that for forty years, summer and winter, the sun never found him in bed. "I never had any difficulties," said he, "a thing either can be done, or it cannot. If it can be done, I may as well do it as any other, if I take equal pains. If it cannot be done, I will not attempt to do it." Mr. Hunter made the completest collection in comparative anatomy that ever was assembled together.

THE SCRIPTURES.—From recent calculations it appears that all the Bibles printed before the formation of Bible societies, amount only to two millions of copies, and since that time twenty millions have been printed. That is, ten times more in the last thirty or forty years, than in the three hundred years before; which is an hundred fold more in one year. Is not this a sign of accelerated progress to the cause of Christ.—*Puritan.*

A law has recently been promulgated in the Swiss Canton of the Valais, prohibiting all persons under twenty-five years of age, from smoking tobacco, under a penalty of fine and imprisonment.

## The Baptist Library.

## PROSPECTUS.

The "BAPTIST LIBRARY" is designed to be "A Reproduction of Standard Baptist works." The plan of republishing entire works, in the large and closely-printed pages of the Periodical, will enable us to furnish our patrons with a COMPLETE LIBRARY OF BAPTIST WORKS, at the immense reduction of eighty per cent. from the ordinary prices of the Booksellers. In other words—every person who takes this work for five years, will receive, independently of a large amount of miscellaneous matter, about FIFTY valuable works, for only \$7.50, to be paid in yearly installments of \$1.50 cts. per week in readiness for another year, with a mass of information, and argument which would cost from thirty to forty dollars at the Booksellers. None, however, will be held responsible for more than one year at a time.

The Baptist Library is designed to embrace five complete departments, which will include the following works, viz:

**HISTORICAL.**—Ivimey's History of the English Baptists; Benedict's History of the Baptists in America; Backus' History of the Baptists in New-England; History of the Welsh Baptists, from the year 73 to the year 1770, by J. Davis; Semple's History of the Baptists in Virginia; Davis's Lectures on Non-conformity; Jones's History of the Christian Church; Robinson's History of Baptism.

**ARGUMENTATIVE.**—Booth's Pædobaptism examined; Gale's reply to Wall; Inne's Conversations on Baptism; Ryland's Candid statement: Westlake's General View; Gibb's Defence of the Baptists; Carson's reply to Ewing; Cox's Review of Dwight; Fuller on Communion; Judson's Sermons; Pengilly's Scripture guide to Baptism; Booth's Vindication of the Baptists from the charge of Bigotry; Gill's Tracts; Taylor's Tracts; Wilson's Scripture Manual: The Baptism, or the Little Inquirer, by Wilson Jewell.

**BIOGRAPHICAL.**—This division will embrace the COMPLETE MEMOIRS of Fuller, Hall, Pearce, Bunyan, Roland, Stoughton, Boardman, Carey, Mrs. Judson, Mrs. Malcom, &c. &c., besides SEVERAL HUNDRED SKETCHES, which will be selected from various sources.

**MISCELLANEOUS.**—Under this head will be embraced a collection of all the valuable fugitive pieces to be found; together with such NEW WORKS as may appear in future.

Last, though not least, the PRACTICAL and DOCTRINAL department will comprise such works as, The Pilgrim's Progress, The Holy War, The Travels of True Godliness, The Gospel in its Own Witness, Booth's Reign of Grace, Booth's Glad Tidings to Perishing Sinners, &c. &c.

Catalogue of Works pledged to be published in the first yearly volume of the Baptist Library.

Westlake's General View of Baptism. Our readers will be able to form an estimate of this work from the portion of it already published.

History of the Baptists in New England, A.D. By Isaac Backus. Mr. Benedict, the historian, remarks concerning this history—"His (Mr. Backus) historical works contain a vast fund of materials of the utmost importance towards a history of our denomination."

Conversations on strict and mixed Communion, by J. G. Fuller. No Baptist can read this work without admiring it. It is a masterly performance.

Pædobaptism Examined. By Abraham Booth. "As a controversial work it is without parallel. It should be reprinted."

An Examination of President Dwight's discourses on Baptism. By F. L. Cox, L.L.D., of London. A pertinent exposure of modern sophistry.

A Scripture Guide to Baptism. By R. Pengilly. Contains every passage of Scripture upon the subject of Baptism, with brief, but judicious comments, and much other valuable matter. It has passed through nine editions in England, and several in this country.

A Vindication of the Baptists from the charge of Bigotry. By Abraham Booth. "A most valuable treatise. Ought to be studied much, especially by young disciples."

The Watery War. By John of Ebon. This is a Poem, and was designed as an exposure of the absurdity of the Pædobaptist mode of reasoning. Wilson's Scripture Manual. "Describes the process of conviction in the mind of an inquirer. Scriptural and conclusive. Perhaps the most useful of its kind and size."

Biographical Sketches, of the following characters, and others.—John Asplund, Isaac Backus, Elijah Baker, Robert Carter, Esq., James Chiles, Joseph Cook, Lemuel Corel, Elijah Craig, Morgan Edwards, Benjamin Foster, Daniel Friesole, John Gano, Oliver Hart, Samuel Harris, Dutton Lane, Lewis Lunsford, James Manning, Richard Major, Daniel Marshall, Eliakim Marshall, Silas Mercer, Joshua Morse, Joseph Reese, Shubael Stearns, Samuel Stillman, Gardner Thurston, Jeremiah Walker, Saunders Walker, John Walker, Wm. Webber, Peter Worden, John Williams.

In addition to the above, we design, in case our subscription list shall warrant it, to embellish our columns with appropriate and well executed engravings.

We may also state that we shall maintain a correspondence with those brethren who are qualified by their extensive information, to aid us in the important undertaking. For the judicious counsel some valuable brethren have already favored us with, we feel grateful, and we doubt not we shall find many others who will be disposed to give us such results of their experience and reading as will tend to perfect our plan.

Permit us now dear brother or sister, father or mother, in Israel, who shall read this prospectus, to ask, will you patronize the undertaking? We make our appeal to individuals. Confident we are that the public sentiment of our beloved denomination will bid us God speed. But we ask every parent, every young disciple, every Baptist minister, every Baptist, every person friendly to Baptist sentiments, will you contribute your mite, to sustain this enterprise, at the same time that you will hereby confer incalculable benefits upon yourself, your family and your posterity? To your personal efforts, under God, we expect to be indebted for the future progress we hope to make in this work.

From the Rev. B. T. Welch, D. D.

ALBANY, March 24, 1840.

I have received and examined with great pleasure, the first No. of the Baptist Library, with your prospectus, announcing the design of its publication; and most sincerely do I hope that your enterprise will be sanctioned by the smiles of the great Head of the Church, and rendered eminently successful. I have long regarded a re-print of the standard works of our denomination as an object of very great importance. Your prospectus is the more gratifying, as it proposes to open those mines in a form that will render their treasures accessible to all who are capable of appreciating their value. There are but few if any among our people who cannot avail themselves of the opportunity you present, to furnish their book cases with the most valuable theological works extant, and from the pens of their own brethren. I trust your publication will be greeted with the favor of the churches, and be liberally supported by their patronage throughout the land.

B. T. WELCH, Pastor of Pearl St. Bap. Chh. Albany.

J. L. HODGE, Pastor of Green St. Chh. Albany.

## BOUND VOLUMES.

Those who desire it can have the BAPTIST LIBRARY delivered to them, every 6 months, neatly bound, in Boards, with leather backs, and gilt lettering, at an advance of ONE DOLLAR per year on the price of the work in numbers. As this plan will save the postage, (39 cents.) the extra cost, for the binding and delivery, will be only 61 cents. To do this, we must have as many as 15 subscribers in a place.

ROBINS & FOLGER, Hartford, will receive subscriptions in this vicinity.

SHORTLY WILL BE PUBLISHED, BY SUBSCRIPTION,

## A History of Baptism.

From both the Inspired and Uninspired Writings.

BY ISAAC TAYLOR HINTON.

NUMEROUS indeed are the Treatises which have issued from the Press on the subject of Baptism; and greatly has the cause of Truth been promoted by the successive efforts not only of its advocates but of its opponents. There still, however, exists a frequent and extensive demand for a work, which, without being too voluminous, expensive, or critical, for general reading, may supply every member of our churches, and every mind willing to know the truth, with a well authenticated and comprehensive view of all the facts relating to the subject of Baptism, which have existed not only during the times of the Apostles, but through the whole course of the history both of the true and apostate churches.

Such a volume the writer has long desired, and long expected to see from the pen of some able advocate of truth; and a similar desire existing in the minds of the brethren with whom it is his happiness more immediately to associate, they have seen fit, when assembled as the Baptist Convention of the State of Illinois, to adopt the following resolution:—"That this Convention request Elder ISAAC T. HINTON to write and publish a work on the History of Baptism."

Having, through the instrumentality of his brother in London, procured such works as are (in his opinion, and that of Dr. Muncie, President of Stepien College) necessary for the full elucidation of the subject, he now ventures to prosecute the undertaking; relying on the kind co-operation of his brethren throughout the United States, to give efficiency to the effort, and on their prayers that it may promote the cause of truth and of God.

The author designs to avail himself (for his own satisfaction and that of the Denomination) of the kindness of the Professors both at NEWTON and HAMILTON, by submitting the manuscript to their inspection, enriching it from their suggestions, and from any works which the libraries of these Institutions may contain, which the author does not already possess.

The following analysis of the work will give some general idea of its plan:—

**INTRODUCTION.**—On the importance of a thorough historical investigation of controverted subjects.—CHAP. I. Meaning of the term. II. Testimony of the Evangelists. III. Testimony from the Acts. IV. Testimony from the Epistles. V. Passages relating to Circumcision; Jewish Proselyte Baptism, &c. VI. Church History.—The Mode. VII. Church History.—The Subject. VIII. Church History.—The Doctrines which preceded and introduced Infant Baptism. IX. Church History.—Infant Communion and the ceremonies which attended Infant Baptism in the early and middle Ages. X. Church History.—Infant Baptism of Modern Churches essentially different from that of the Fathers. XI. Philosophy of Baptism; or the moral tendency of Infant and Believer's Baptism compared.

It will be perceived that it is designed this volume shall contain not only ample proof that both immersion and faith are essential to Christian baptism, from the term itself, and from the testimony of the inspired writers; but a sufficiently copious selection of extracts from the writings of the Fathers, and other documents of ecclesiastical history, as shall satisfy the mind of every candid inquirer as to the causes which operated to introduce infant baptism, and subsequently sprinkling, into the churches; and a view of the doctrinal errors on which it was originally based. It is hoped such a work may contribute in some measure, at least, to the advancement of the kingdom of Christ in the world, for it is descriptive of that glorious era, that "knowledge shall be increased."

The work will be published in 12mo. not less than 300 pages; and the paper and typographical execution, as well as size, will resemble "King's Memoir of Boardman." It will be printed at one of the first offices in New York or Boston. The price will be One Dollar, to be paid at the time of subscribing, to any authorized agent, who will be responsible to the subscriber for the delivery of the work.

It is intended that the work shall go to press on the first day of July, and be ready for delivery by the first of August.

As many copies will be printed as shall have been subscribed and paid for to the author, or any agent appointed by him, by the tenth day of June next. Receipts entitling the person subscribing to a copy of the work will be given by all authorized agents.

The author will immediately send forms of receipts to those of his brethren in the ministry with whom he is directly or indirectly acquainted; and will feel obliged by receiving applications from others. The Editors of all the Baptist Periodicals in the United States and Canada are requested, to act as general agents in the States in which their Papers circulate; and to appoint Ministers and others as local agents. Forms of receipt will be sent to them, from which they may print as many as they may deem necessary for local agents.

Each local agent will receive Six copies for every Five Dollars; or Thirteen copies for every Ten Dollars.

## MITCHELL'S School Geography and Atlas, WITH OUTLINE MAPS.

THE study of Geography has been greatly improved and the science rendered more clear, and comprehensible to youth, from arrangements, simplification, and use of maps. Efforts have been made by different Authors, with various success, to improve the Elementary Works upon this Science, in regard to adaptation, correct lineations, and matter of fact. Without detracting from their meritorious labors, the Public (especially Teachers, and Gentlemen authorized to select and recommend Elementary Books to be used in Schools) are invited to a critical examination, and comparison of Mitchell's School Geography and Atlas, with other works of the kind. It is believed that the Author has happily adapted the subject to the understanding of youth. Says a distinguished Geographer, "His geographical definitions are plain and concise, his descriptive department full and correct; the cuts original, in design, emblematical and illustrative."

The Atlas presents the different Sections of Country as they are, "is a Model of the kind, and actually teems with information." And another, "Of the Atlas and its valuable Statistical Tables, it is difficult to speak in terms of too high commendation. It is beyond doubt the most elaborate, faithful and correct work of the kind in the United States." Maps of the British Isles and Central Europe are engraved and will be added to the Atlas, each equal in size to the Map of Europe. Historical reminiscences are called up by a little flag, marking the Battle Fields of our country upon the maps, which renders them highly useful for reference.

The Outline Maps are of great utility, and receive the unqualified approbation of Teachers who have examined them.

Mr. Mitchell, as a Map Publisher and Geographer, without pretensions to perfection, stands second to no one in this country. Being exclusively devoted to his profession, with an extensive correspondence, he is enabled to "keep up with the events not only of the age, but of the day," thereby giving him a distinguished claim, as standard authority in this department—a desideratum in order to produce uniformity of study, consequently the classification of Scholars and their advancement in the pursuit of education.

Sold Wholesale and Retail at R. WHITE'S and by ROBINS & FOLGER.

Hartford, Feb., 1840.

## The Ladies

ARE very respectfully invited to examine the assortment of most splendid London PRINTS, of the latest importation; they are truly splendid, received by this morning's boat, now opening by A. F. ALPRESS, opposite North Baptist Church.

## New Series of School Books.

PUBLISHED and for sale by ROBINS & FOLGER, successors of Canfield & Robins, No. 100 Main St., Hartford.

Hall's series of Reading Books—comprising the "READER'S GUIDE," designed for High Schools and Academies, a stereotyped edition. In the preparation of this work, no pains have been spared by the author to render it a desideratum to both teachers and pupils; and from the talents, and long experience of Mr. Hall as a teacher of youth, and publishers think the "Reader's Guide" cannot fail of receiving the decided approval and recommendation of gentlemen of the first standing as teachers of youth; among whom are Heman Humphrey, D.D., of Andover; Professors Holland and Stuart, of Washington College; J. P. Davis, of Hartford Female Seminary; Rev. Jonathan G. Coe, of Hartford Female Seminary; Rev. Jonathan G. Coe, D.D., President of Granville College, Ohio; Elijah Slack, late President of Cincinnati College, Ohio.

Second—The "READER'S MANUAL," by John Hall, designed for common schools, with short and comprehensive rules for reading correctly. Stereotype edition.

Third—"PRIMARY READER," by John Hall, Esq., for younger classes.

This series of Reading Books has been thoroughly examined by Teachers and School Committees, and the publisher, establishing the claims of Mr. Hall's Series to public patronage.

Practical System of Arithmetic for the use of Schools, by Jesse Olney, A.M. Stereotype edition. For no work of the kind could the publishers anticipate a more ample approval than this work has received from competent Teachers and Committees.

"OLNEY'S INTRODUCTION TO THE STUDY OF GEOGRAPHY," intended to precede his larger work, with maps upon steel plates, and more than 70 wood engravings. Square 16 mo.

"MANUAL OF THE CONSTITUTION OF THE UNITED STATES," designed for youth in common schools—18 mo.—by Francis Feltus, Esq. A superior edition of Testaments for schools, 12 mo.—Sheep.

The above series of school books are sold by the publishers in Hartford—and by booksellers generally both in and out of the State. Parents, Teachers and Committees are invited to examine these books.

To the above we append the following note just received.

Farmington, Ct., Plainville Soc., June 5, 1840.

Messrs. Robins and Folger.

Having examined the Books you have the goodness to lend me for examination, I must say that I think them better adapted to the wants of our Common Schools than any thing now in use. I consider them easy, instructive and entertaining. In regard to the Geography for young learners, I must give my testimony in favor of it in preference to any other I am acquainted with. The Youth's Manual of the Constitution of the United States is what ought to be introduced into every school, and the higher classes made to understand it. I have not time or strength (being out of health,) to say as much about Hall's Guide and Manual as I could wish, but will say that I think them the best reading books for the higher classes in schools that there is now published in this State, and shall use what little influence I have to introduce them into the schools in this town.

Respectfully Yours, J. C. HART.

Robins & Folger also offer for sale an extensive assortment of School and Miscellaneous Books on the most accommodating terms.

[March 27]

STAFF and Warrant Officers Blanks, and Military Executions kept constantly for sale by

ROBINS & FOLGER.

May 8.

## W. S. CRANE, DENTIST.

Exchange Buildings, North of State House.

REFERENCES.—Messrs. E. & J. Parmley, J. W. Crane, M. D., J. D. Stout, M. D., E. Bryant, New York.

March 20.

## HARTFORD

## Fire Insurance Company.

Office north side of State-House Square, between the Hartford and Exchange Banks.

THIS Institution is the oldest of the kind in the State, having been established more than twenty-five years. It is incorporated with a capital of One Hundred and Fifty Thousand Dollars, which is invested and secured in the best possible manner. It insures Public Buildings, Churches, Dwellings, Stores, Merchandise, Furniture, and Personal Property generally, from loss or damage by Fire, on the most favorable and satisfactory terms.

The Company will adjust and pay all its losses with liberality and promptitude, and thus endeavor to retain the confidence and patronage of the public.

Persons wishing to insure their property, who reside in any town in the United States, where the Company has no Agent, may apply through the post office directly to the Secretary; and their proposals shall receive immediate attention.

The following gentlemen are Directors of the Company.

Eliphalet Terry,	Job Allyn,
S. H. Huntington,	George Putnam,
H. Huntington, Jr.,	Junius S. Morgan,
Albert Day,	Ezra White, Jr.,
John D. Russ,	

ELIPHALET TERRY, Pres't.

JAMES G. BOLLES, Sec'y.

March 23, 1838.

## ÆTNA

## INSURANCE COMPANY.

Incorporated for the purpose of insuring against Loss and Damage by Fire, only.

CAPITAL \$200,000.

SECURED and vested in the best possible manner to effect to take risks on terms as favorable as other offices.

The business of the company is principally confined to risks in the country, and therefore so detached that its capital is not exposed to great losses by sweeping fires.

The office of the company is in the new King Building, next west of Treat's Exchange Coffee House, State street, Hartford, where a constant attendance is given for the accommodation of the public.

THE DIRECTORS OF THE COMPANY ARE:  
 Thomas K. Brace,  
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 Samuel Tudor,  
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 Joseph Morgan,  
 Eliza Dodd,  
 Jesse Savage,  
 Joseph Pratt.

THOMAS K. BRACE, Pres't.

SIMEON L. LOOMIS, Sec'y.

The Ætina Company has Agents in most of the towns in the State, with whom insurance can be effected.

Hartford, March 30, 1838.

## WALTER S. WILLIAMS, PRINTER.

Neatly executed at the

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